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"LIBERTY, HOLINESS, LOVE."

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RELIGIOUS MISCELLANY.

For the Register and Observer.

'She opened her mouth with wisdom and in her tongue was the law of kindness. Her children rise up and call her blessed. She hath reached forth her hand to the needy. Many have done virtuously but she hath excelled them all. Let her works praise her in the city.'

In a few recent remarks upon the conformity of the actual life to the perfect rule of duty, which every Christian acknowledges, I said nothing of the value of such conformity, of the powerful influence exerted by a single human spirit, not only upon the community, but the world in which it lives. The recent loss of a very dear and somewhat elderly friend—has most fully impressed me, with a sense of the deep obligation which all Christendom owes to an unspotted *life*. As the intensity of the sun's rays is the source of their pervasive power, so is the truth and simpleness of a human heart, the cause of its wide spread influence. If we are told to avoid the society of what is evil, upon the authority of ancient adage, how much more should we seek communion with what is lovely in character, that the contagion so much dreaded in the one case, may, in the other, effect the happiest results. The voice of philosophy or science may be echoed through the lapse of ages, but the faithful adherence to duty, and grateful dependence upon God, under the pressure of adverse circumstances, speaks through the hearts which may be nearest to it, to those which throb at the antipodes, and the influence exerted upon one's own age, is exerted upon all that may come after it. Men may never know whence it comes nor whither it goes—it offers nothing for the gratification of a selfish ambition, but it exists, and this consciousness may gladden the heart of the philanthropist. We have been accustomed to speak of souls like these, as mirrors reflecting with diminished lustre the prominent features of absolute truth and beauty; but of hers, of whom I speak, I would rather say, that it was a photogenic plate upon which the image of the Savior left not a passing but an indelible impression, I should be ashamed to say that she was *my* loss, a so much greater was she to the superior intellects and the quick throbbing hearts that could appreciate her character, a so much greater was she to the religious society with which she was connected, and to the needy who depended upon her judgment and kind feeling. There is nothing so revolting to individual affection, as an ostentatious exhibition to the public eye, of the sweetness and purity which have illumined a Christian home. It shrinks from submitting to the indifferent, if not scornful gaze, those qualities of the heart and mind which have rivetted its own sympathies;—but it is well that the world should know when goodness and virtue have gone out of it, it is well that it should be waked from its spirit sleep to grateful remembrance of unobtrusive merit. It is difficult to give individuality to virtue. In sketching the character of one Christian, one sketches what should be the character of the church, and those only, who have known the friend, of whom I speak, can associate her truth with the grace which gave it utterance, her love, with the soft beaming of the soul-lit eye—her humanity with the self dependence which gave dignity to her carriage. Faithful to her own duty, she was never wanting in that charity to others, which allows for the peculiarities of character and circumstances—nor was this charity indefinitely extended until it covered their errors with the veil of real indifference—Her quick eye always detected the right, and the sweetness of her reproof gave to it the requisite efficiency. Left in early life, without the sympathy of the friend to whom she had committed her earthly happiness, she enfolded within herself the influences of both parents; and the sons whom she has reared to usefulness, confess as they fervently bless her name, that in no way could they have been more succesfully exerted. And not by them alone was her counsel needed, and her judgment respected—dearly did she love to be trusted with the conflicting hopes and fears of both young and middle-aged. Impartial in her decisions, she was always grateful for the affection which prompted confidence, and preserved in her memory with considerate kindness the minutiæ of others interests. At an age when many seem to have forgotten the inconsistencies and weaknesses of character, incident to early life, she possessed the freshness which sympathizes with, and seems intuitively to penetrate the workings of the youngest heart. The most misanthropic brow gladdened, as it caught the glowing smile with which she blessed the very name of childhood and youth. It will not be asked if to such the house of God was not a sacred resting place. Dearly did she prize her christian privilege, and from her own lips I have heard that banishment from its holy courts, was the severest punishment, ever inflicted upon her children. Nor in exemption from family cares and the pressure of frequent affliction, did she find excuse for a life of indolent quiet, of thoughtful self-indulgence. Affliction only softened her heart to a yet more ready sympathy with her race, and the years which preceded her last distressing illness, were devoted to the claims of any who were in grief of mind. Many have blessed her name with their last breath and many more will bless it, as revolving years find the void in their hearts still aching. Her very presence beside the sick bed was a balm—and had her hand never imparted the bounties of a beneficent Creator—'such as she had,' the warm sympathy and interest, to which her countenance always bore testimony, would have done more than 'silver and gold' to relieve the full hearts to which she ministered. Was this being faultless? is the question which affectionate or wondering memory asks of itself. Nor dare we apply the epithet the Savior of mankind rejected, even unto excellence as transcendent as hers—but are there not a few instances, in which the cloud of virtuous witnesses encompasses human frailty, and the pen which would sketch the picture, leaves it, as the artist left Elizabeth of old, without a shade, to relieve its lights. Her patience during many months of suffering, rendered her illness a blessing even to her friends—and in the last few weeks of agonized endurance, no murmur passed her grateful lips. In calm consciousness she gave her last directions, and imparted her vivid anticipation of the future, to those about her. There were many dear to her in the brighter world beyond—but her mind dwelt not upon husband nor child, the companions of her youth nor the loved of riper age—in the comfort Jesus spake, in the full faith that the pure in heart *shall see God*, her spirit rested. It was in the language of grief and not of impatience, that she confessed her inability to pray, and the consciousness that her mind was not itself, that her faculties were overshadowed, seemed to animate her heart's longing to depart. Was not such a life a lesson? Will not those who never beheld its beauty, who never listened to her thrilling voice, remember that such a being has been, and sometimes love to dwell upon the possibility of becoming such themselves? The immortality of goodness, in this world, as well as in the next, is the noblest heritage of humanity. It is a glorious thought that ages yet to be, shall devoutly echo, shall earnestly bless, the words of love, spoken in simple duty to our own.

C. W. H.

CONVERSATION BETWEEN A MINISTER AND PARISHIONER.

A very sensible gentlewoman, having read the two first volumes of sermons I had the presumption to publish, asked me, If my own life and conversation were strictly conformable to the rules I had laid down in those discourses? Startled at the question, I answered, No; but that I did my best to act, as well as I wrote; and that I sometimes read over my own discourses, not that I thought them equal to those of other writers on the same subjects, but to upbraid and excite myself on the footing of her question, to a greater degree of watchfulness over my own ways. Two of them, I said, had been of singular use to me for this purpose, more than the most excellent performances of Barrow, Tillotson, or Stanhope, could have been, because they stared my own failings in the face, like an additional conscience, with greater sternness, than the better writings of other men could do. I confessed, there was no necessity for my publishing, or ever writing new sermons, had not my zeal, perhaps my vanity, persuaded me, that my particular manner might have been of some use in checking the pernicious growth of sin. The reproofs of Christ, uttered against those 'who say, and do not,' all along, flew in the face of my conscience, and induced me to do somewhat, though far short of what I ought to have done. I considered too, that men, not angels, have been chosen for the ministry of God's word; that the apostles confess themselves to be of 'like infirmities with other men;' and that they, and we all, 'have our gifts in earthen vessels;' that we are not at liberty to speak, or write, down to the standard of human opinions or vices, as if they were, in any degree, to be tolerated; but making the word of God our guide, to inculcate the most perfect rules of God to a people, so prone to content themselves with loose principles, and unwarrantable latitudes in action. All that have gone before me, have written with as much strictness as I, or have been false to the trust reposed in them. In regard to your question, madam, they should have written with a precision equal to mine, or not written at all. But, as to the conformity of their lives and mine with our writings, we all stand in great, I will not say equal, need of infinite mercy in our Master and Judge. Whatever the laws of men may be, those of God are perfect; but in neither are we ever told, what salvos, qualifications, or subterfuges, may be allowed us; nor how much of any law we may trangress with impunity. The same is to be said, and with equal reason and truth, of sermons, which are, or should be, nothing else but commentaries on the law, or gospel, of God. The clergyman in the pulpit ought to be a good Christian, and the lawyer at the bar an honest man; but the failures of both, if duly repented of, and amended, will be forgiven, although in both cases, mercy will be put more on the stretch for pardon, than by the sins of other men, because, 'to whom much is given, of him will be much required,' and 'the servant that best knows his duty, and doth it not, is to be beaten with many stripes.' Though I most firmly believe Barrow, Tillotson, and Stanhope, were much better men than me, I should not be a whit comforted, to know they were not. They and I had the same perfect rule to preach and live by, and I hope it will not be among their sins or mine, that we dealt falsely between God and his people, by cooking his word to the vitiated palates of our hearers, than which I know no greater crime.

Some good, I hope, was done by my instrumentality, in my clerical function. Yet, madam, such have been my sins, that I have often regretted my ever having been a clergyman. My sermons, and other more occasional documents, have frequently stuck in the throat of my conscience. Whatever I have been in other respects, I never accommodated my preachings to my own failings, but to the word of God alone. Now, madam, after all this talk, give me leave to ask you, Whether you always keep strictly up to those rules of life and economy, which you lay down to yourself, your family, and relations. She answered, Touch me not there, till I employ you as my father confessor; not but I could bear to confess to you, so far as the question goes, that my precepts are better than my practice, and that I labor to make my children and servants better people than I am myself. Ask no more of me now. I shudder at the return of my own question, and am afraid both you and I border a little on hypocrisy, for what is hypocrisy, but an endeavor to appear possessed of more piety and goodness, than we feel within? Your readers will hardly suppose you so warm in reality, as your discourses speak you to be. They will, here and there, think they perceive in your writings a great deal of artificial fire used to raise a cold cucumber, and a syllabub hard whipped into froth. If they do, madam, I cannot help it, whether the fault lies in their criticisms, or my performances, or in both. In no one sermon I ever preached, had I one lesson for myself, and another for my hearer. My heart and conscience made always a part of the audience; and the pure word of God, ever dictated to me, what I delivered to them. Whatsoever constitutional warmth was mixed with my zeal, and much there certainly was; and howsoever earnestly I threatened the terrors of the Lord to obstinate sinners, I trembled when I did it, and pushed with a weapon, sharp at both ends, that pointed at my own sins, as well as theirs. I can sincerely declare, I write and speak on religious subjects in earnest. I never durst do otherwise. The utmost efforts of human genius, nay, of angelic eloquence, are, in my opinion, utterly inadequate to the infinite demand on wonder, on fear, on gratitude, in all points of faith and practice of our religion. Here we cannot exceed but must fall short.—*Skelton's Senilia.*

ON LIBERALITY AND STRICTNESS.

A man may be free in his religious opinions; he may be under no restraint, and yet his mind may not qualify him to be liberal. This state of mind implies a range of observation, an extent of reflection, a discrimination of the relative value and importance of different truths and duties, a wide and comprehensive survey of the objects of life, which suppose not only freedom, but some enlargement of mind. Liberty is, indeed, the very soil of liberality; but that liberality will have expanded, and grown more or less, according to the degree of mental culture. A liberal man discriminates. He sees fewer opinions to be essential to character, than another. He sees goodness under every form of religion. He is not bound by any system of technical and scholastic theology. You know, perfectly well, what is meant by a liberal physician, a liberal jurist, a liberal merchant, or artist, or artisan. He sees into the principles of things, and is not blindly attached to one mode of practice, to one set of technical forms, or to one way of proceeding in the business of life. So it is with the liberal Christian. He will take a wide range in his views. He will think of religion, as he thinks of other subjects. He will discriminate the principles from the forms of things. He will no more require a man to be religious after one particular and set fashion, than he will require a man to be honest, or industrious, or intelligent after one particular and set fashion. He will provide, in his system of religion, for the liberal expansion of all the principles and powers of human nature. He will not strive to eradicate the native affections, but to cultivate them. He will speak in its accordant tone to every feeling, to fear and hope, to joy and sorrow. He will instruct, he will warn, he will encourage, he will soothe. He will feel that man was made to be a noble creature, and he will strive to build up in him the noble proportions of a glorious and lovely character. I am speaking now of no party nor sect. I have known *liberal* men of all parties. I have known *illiberal* men of all parties.

But I go farther, and maintain, that the liberal man is more likely to be truly and rationally strict. He thinks more and more freely. He takes a wider view of the relations of things and persons. He is strict in many cases, where another man is not strict; and cases far more important, too, than avoiding an amusement, or attending meetings. He is more likely to be strict in a meek and charitable judgment of the piety and virtue of his neighbor. He is more likely, also, from his liberality, to be strict in the duty of being agreeable, and kind to those around him, and in the endeavor to promote their happiness; to be strict in the delicate relations of private and domestic life. He is more likely to be strict in the virtues of modesty and self-distrust, of gentleness and forbearance. And for this reason: *in proportion as any man lays too much stress on unessential things, does he take it off from things that are essential.* If a man makes too much of doctrines, in just that proportion will he make too little of virtues. If he thinks, more than he ought, that his salvation depends on going to meetings, he will think less than he ought of his temper and behavior at home. If he makes too much merit of abstaining from an amusement, he will make too little merit of abstaining from harsh reflections on those who avail themselves of it. What does the history of all religion more clearly show, than this? It was when our Puritan fathers could not endure that any man should have long hair, that their conscience was clear for persecuting the Quakers. It is where the ritual of the Romish Church is carried to the greatest length, and observed in every iota, that the virtues of private life are brought into the most serious doubt and danger.

In fine, true liberality and true strictness are things that naturally go together. And so do true spirituality and a true reverence for religious institutions. And the same connexion holds between a pure religious freedom, and the most solemn obligation. No one is so much bound, no one ought to be so strict, no one owes so much gratitude and reverence to the means of religion, as the free, spiritual, liberal man. No one, I repeat, is so likely to feel all this.

Religion is reality; all else is shadow. It penetrates the heart; it dwells there; it is there, the freest, the simplest, the most liberal, but yet the most blessed and cherished, of all things. Without any power but its own power, it moulds and fashions, it subdues and softens, it comforts us, it fills us with joy. It is dearer than a right hand or a right eye; it is deeper in the soul than all the fountains of pleasure; it is stronger than all the impulses of passion. Of such a thing, a good man will not make an excuse, nor a pretension, nor a form, nor a name. No: oh! no. Heaven is not higher than his aspiration after purity. Hell is not so dreadful as the sin he fears. The universe is not so wide as the expansion of his immeasurable desires, and his immortal hope. —*Dewey.*

RIGHTS OF THE PULPIT.

There are certain things which have been conceded to the pastor, in all denominations. Among these is his right to the occupancy of his pulpit. It is for him to make his own appointments; regulate his own exchanges; and to say whether others shall preach in his place or not. He has a right to expect that no preacher shall be invited to preach, or to speak on any topic affecting the religious interests of his people, without his consent. It is proper indeed that he should regard the reasonable wishes of his people, as he naturally will; but for them to assume the business of introducing another into his pulpit against or without his consent, is an invasion of his rights as a pastor.

If it be wrong to *force* his admission, it is wrong to compass the same thing by such *importunity*, or intimations of displeasure, as the pastor will not choose to withstand. It may be proper to express your wishes to him, but beyond this you should leave the matter to him. When you called him to be your pastor you committed to him the spiritual oversight of the society. You confided in him as a good and faithful man. If you have ceased to repose such confidence in him, it is better that the connection be dissolved than that you invade his rights. He may err in given cases, and good be prevented; but as a general thing, more evil will result from the course which is here objected to.

The pulpit is a sacred public interest which must be intrusted to somebody. If it be intrusted to the pastor, as the known and universal practice, the people will generally be satisfied. But if it be assumed by others, dissatisfaction, if not division and open contention, will be the consequence.

If the people may not thrust *men* upon their pastor, still less may they thrust upon him *doctrines and measures.* To require that he shall surrender his private judgment, and adopt opinions and pursue measures which are prescribed to him by others; that he shall allow others to *think* and determine for him, and bow submissively to the dictation either of individuals or assemblies of men, is an invasion of his rights not only as a pastor, but as a *man.* And more than this, it is an affront to his divine Master. 'Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea he shall be holden up: for God is able to make him stand.' Paul though he 'made himself a servant to all,' strenuously asserted his liberty, both as a minister and as a man; declaring himself to be 'free from all men,' and accountable to God alone.

A ministry without the liberty of judging for itself would be worthless,—a servile, weak, uncertain thing, fit for the purposes of designing and misguided men, but most unfit for the ends for which it was instituted; and destined speedily to sink into universal and merited contempt. Neither God nor man can honor such a ministry. Christ has enjoined it on his ministers to preserve their moral freedom, under him, and never to yield it to human fear or favor.

The people themselves have the greatest interest in the preservation of the freedom and independence of the pulpit. For whatever else they may think it desirable their minister should be, it is first of all desirable that he should be an honest man. But an honest man he ceases to be, and becomes a time-server and a dissembler, or at best a machine, from the moment he surrenders his judgment and conscience to the control of others, and consents to obey men rather than God.

It ought to be borne in mind, that the great influence which pertains to the Christian ministry has created a disposition, in all ages, to invade its freedom. Wicked men have sought to restrain it by intimidation: while, on the other hand, men professing zeal for God, and conceiving their own wisdom to be infallible, have thought it their duty either to coerce the ministry into a concurrence with themselves, or else to break it down. This latter influence is far more dangerous and mischievous than the other. It has done far more to annoy and depress the ministry, and is unspeakably more to be deprecated. It is an influence which not only ministers themselves are bound to withstand, with magnanimity and constancy, in the name of their Lord, but all are bound to do so, who have any respect for the office as a divine institution; any concern for its legitimate results; or any regard for the personal rights of those who are called to the discharge of its high and responsible duties.

But while these things are conceded to the pastor, there are, on the other hand, certain things which *the people* have a right to expect from *him.* They have a right to expect that he will neither desert nor abuse the trusts committed to him. Their own feelings and rights are to be held as sacred as his; and while they commit to him, with an affectionate confidence, as the people of his charge, the important interests of the pulpit, they have a right to presume that he, as their affectionate and faithful pastor, will not use the pulpit, or suffer it to be used by others, for purposes foreign to the general end for which it was instituted, and tending to the destruction of the peace, order, and integrity of the society. They have a right to presume that he will not introduce there, either men or things, not *necessarily* connected with the duties of his office, which are known to be odious or strongly disagreeable to a respectable portion of his hearers, if not to all. And the same reasons which forbid *his doing so*, forbid any members of the society *urging him to do so*, to whom the introduction of such men and things might be agreeable.

The organization of a parish and settlement of a minister is to a certain extent *a conventional thing;* and involves *prescriptive and conventional rights* which it may justly be presumed none of the parties will invade.

Thus the parties are supposed of course to agree as to the *general object* of the arrangement, viz. the promotion of religion. They are also supposed to agree as to the *system of truth* and *church order* which are to be maintained there; as whether the creed is to be Calvinistic or Arminian; and the order and discipline, Congregational, Episcopal, or some other. Whatever is included in the known faith and practice of the denomination to which the society professes to belong is supposed to be admitted and understood by all the parties; and no conventional rights are infringed upon so long as all the parties keep within the supposed limits of the arrangement. Beyond those limits rights are invaded.

When, therefore, a minister becomes the pastor of that church and society he justly presumes himself to be invested with all the customary prerogatives, as well as charged with the duties, of that office. They are his by prescription and tacit consent, (waiving other grounds of claim) unless he is previously and expressly apprised to the contrary, and yields them by stipulation. He may waive the *exercise* of his rights as a pastor in given cases, if he will, but they cannot justly be *taken* from or *denied* him by the people.

The conventional rights of the other party may be invaded by the pastor in various ways.

He may do it by using the pulpit for purposes *contrary to the objects* for which it was erected. Suppose that, being the pastor of a Trinitarian church, he preaches, or lends his pulpit to another to preach, the doctrines of Unitarianism, or Universalism; or being the pastor of a Baptist church, he administers baptism by sprinking, or administers it to infants. He may hold those sentiments, or modes, if he will, as a man; but he may not propagate them in the way supposed, or hold them consistently with his existing relations. The truth and falsehood of the conflicting systems are not the question here, but what are the just expectations of the people? The truth itself is not to be preached in violation of common honesty and good faith.

Again these rights may be infringed by the introduction into the pulpit of subjects *foreign* to the ends for which it was instituted. Thus if the discussion of *political* questions be introduced there, it is unauthorized. The place was not made for that end. I speak of political questions *as such.* It is not to be denied that the great *moral* questions, or principles, which are often involved in politics, are proper subjects for discussion, in a proper manner, and *as* moral questions, in the Christian pulpit.

Again it may be held to be an infringement of conventional rights to introduce subjects which, though they may not be in their nature wholly *foreign* to the pulpit, are not necessarily involved in a due discharge of its duties, and are at the same time an invariable and known cause of dissention and distraction. Such are some of the agitating schemes of the present day. The *object* which the schemes affect may be benevolent and good, but the *schemes themselves* are human. They do not, (like the precept, 'Follow after the things which make for peace, and things wherewith one may edify another,') come within the revealed 'counsel of God,' and may not be *forced* upon either the minister or the congregation. The parish was not organized, nor the house built, nor the pastor settled, with these schemes in view; and since God has not commanded it, if they are introduced, it ought to be by consent of parties.

For the Register and Observer.

'Thus much, at least, may be required of the author, that he shall not act worse than others, because he writes better.'—*Rambler.*

It is the frequent excuse of vice, that professed virtue does not exceed it in purity of practice, and the as frequent excuse of talent, that as it is peculiarly excellent in one respect, it may be allowed less pre-eminence in all. The abuse of a thing is of course no argument against its use, but it is worth while to inquire what is meant by 'living out one's doctrine.' There are many I suppose, who with Beauclerc rejoice that time and distance have prevented them from standing face to face with the sages of the modern world,—many, who believe that 'distance' lends enchantment to genius, and who fear to withdraw the illumined veil which hangs before the holy of holies consecrated to their mind's ideal. But, there are others who derive a mystical pleasure from the reflection, that those who have most fully recognized their obligations to God and to humanity, have not only sympathized in human weakness but shared in human errors. The voice of deluded or abused power, has sometimes spoken to the world with thrilling effect. Richard Steele the wreck of brilliant powers,—brought by his own pen, an image before the mind's eye of the English nation which startled many from their vices. At the present day, men mourn bitterly over his infatuated career, as they turn from the pages of Elia, to the flushed cheek and tottering frame of its author, with an anguish which their admiration can only heighten—and smile to see the pen of a Johnson, sketching with consummate accuracy the distinctive characteristics of religion and superstition, while with the same eye, they behold his unwieldy frame shrinking in affright from the threshold, which his left foot had chanced to cross in advance of his right. I am not enthusiastic enough to exclaim with the poet, that the clouds which skirt the otherwise brilliant heaven of distinguished authors, are like those which gather about the sun at its setting, only to impart to it, a new and ever changing beauty; but it seems to me, that these defects have their use, and that if the misanthropy and egotism of a Byron, do not frighten men into cheerfulness and humility, it is not because they are destitute of the appalling element. The history of ages, proves to us, the improbability of a perfect union between practice and theory; the doctrines of the ancient philosophers gained whatever of weight and solidity they possessed, from the lives of those with whom they originated, but the purest of these philosophers, Socrates and Plato, conceived of a purity they did not attain, and the latter in the imperfect outlines of his ideal, which remain to us, seems to have prefigured the Christ. The most degraded and the most exalted beings alike conceive of a beauty and truth exceeding those which they recognize in their daily practice, and candor will require of him who would benefit his race, the attempt to attain, rather than the complete attainment of all that he esteems necessary and valuable in character. To whatever degree of perfection a man may have advanced in art, science, or literature, his proficiency in either cannot exempt him from the common obligations of humanity. The finer his eye, and the more delicate his perception of beauty, the more is he bound to perceive in all things the eternal symmetry, and the unchanging loveliness—the more acute his reasoning faculties, the greater his acquaintance with the general laws which govern, and the individual instances of adaptation which fill the universe—the more he is bound, to recognize in the former, the wisdom and power and in the latter the loving-kindness of its Creator—and the more readily he appreciates the relations which bind him to his kind, the nature of his own soul, and the degree of its possible developements, the stronger is his obligation to devote not only his head and his pen, but his hands and his daily life, to the service of his God! How common and how mistaken the remark—that we cannot expect to find 'all good' in one man; that this or that person, being a fine metaphysician, an able disputant or a skilful artist, thus fulfils his destiny; that we must fix our eye upon this one bright characteristic feature, and sink all remembrance of minor irregularities in the contemplations of its sublimity, as if God ever made a man great, that he might exempt him from being good—or as if the true delineation of character were an undulating line, swelline at one moment in graceful prominence, to sink at the next, into correspondent depression. It is important to the cause in which any author is engaged, that his life should be consistent with his doctrine—it is important to a mother's influence, that she should herself live the model, upon which she would form her child—but in neither case should the requisition of the world be the narrow and bigoted one of *perfect conformity.* We would see the author striving to realize the truth he has presented to the world in himself; but we would not visit too heavily upon him, an occasional failure—we ask for the continued effort, we have faith in the final success. The child reveres its parent for her self-sacrifice and seeks to imitate, not the degree of purity which she has actually attained, but the degree of effort which she has been seen to make. And, this view of the subject unfolds a more important practical result, than might be at first anticipated. If every tongue had been forbidden to speak of truth, that had not lived perfect truth, the hush of midnight had rested on the world, since the hour of our Lord's ascension—if every tongue that had spoken wilful falsehood had been stilled by a similar mandate, the world had escaped a mass of printed trash, which is fit for little else, than to kindle the flame which may give life and vigor to a more simple energy. The Christian shrinks from the expression of his faith, with the excuse upon his lip, that with all his honest love and simple desire to do right, he fears to cast disgrace upon the name, and with the feeling in his heart, that if it were more than nominally assumed, he would be required to task his self-denial and magnanimity beyond human strength. The frequency with which I have listened to such excuses, during the past year, has confirmed me in the belief that while we are much too careless in our requisitions of ourselves, we are needlessly severe in our exactions from others. An author must not be conceited, a Christian must not be ungenerous—but when we question our own heart concerning wilfulness or self-love, a gentle voice is apt to whisper, 'But the temptation was *so* strong.' The Christian who accepts the communion, accepts it as a means of further progress—a means which may strengthen his faith, unfold his faculties, and purify his affections—the author in expressing his own belief in what is good and true, regards this also as a means by which his belief assumes a definite form to his own eye, by which it may be empowered to act with greater energy, and if he can render it a means to others, as well as to himself, why should he not? Let us remember that Christ, or more plainly, that the gospel which he brought shall judge the world—that for our own hearts no test of duty can be too severe—but can one who has himself faltered, in the consciousness of weakness, presume to judge of the many struggles, the temptation and the strength, of the writhing agony and calm endurance, of the earnest effort and the great result, which a single human heart may know within itself. There are moments when man seems the meanest thing in this great world of ours, when immortality seems to be the birthright of nature only, but the inward life is not revealed to us, and the experience of what it is within ourselves, should teach us to speak hopefully of what it may be in others;—who can say that the prisoner at the bar, may not have wrestled longer with the angels of good and ill, than himself—who can say that his own virtue would stand the test to which that of a more erring brother has been subjected?

C. W. H.

THE FOLLY OF PRIDE.

After all, take some quiet, sober moment of life, and add together the two ideas of pride and of man; behold him, a creature of a span high, stalking through infinite space, in all the grandeur of littleness.—Perched on a little speck of the universe, every wind of heaven strikes into his blood the coldness of death; his soul fleets from his body like melody from the string; day and night, as dust on the wheel, he is rolled along the heavens, through a labyrinth of worlds, and all the systems and creations of God are flaming above and beneath. Is this a creature to revel in his greatness? Is this a creature to make to himself a crown of glory; to deny his own flesh, and to mock at his fellow, sprung from that dust to which both will soon return? Does the proud man not err? Does he not suffer? Does he not die? When he reasons, is he never stopped by difficulties? When he acts, is he never tempted by pleasure? When he lives, is he free from pain? When he dies, can he escape the common grave?

Pride is not the heritage of man; humility should dwell with frailty, and atone for ignorance, error and imperfection.—*Sidney Smith.*

CHRISTIAN REGISTER.

BOSTON, APRIL 3, 1841.

FAST DAY.

Before our next paper is issued, the day appointed for the Annual Fast will have been observed in this Commonwealth. This day has fallen into such neglect and perversion, it is so abused, and in our cities and populous towns especially, made by so many the occasion of disgraceful dissipation and corrupting pleasure, that we have sometimes heard the opinion expressed, that the appointment and observance of the day had better be discontinued. In the judgment of some more evil than good influences flow from it. We are not insensible to the fact, that the day is by many perverted, and made a day of pleasure rather than one of serious thought and humiliation before God. This may be an argument for efforts to introduce a better observance of the day, but not, it seems to us, for its discontinuance. If we resolve upon doing away with whatever is not improved as it ought to be, if we determine to discontinue every thing that is abused or perverted by some, we shall overturn some of the most valuable institutions in society, both civil and religious.

It does not follow because a religious institution or observance does not accomplish its full purpose, that it had better be given up, nor that it is outworn by time and has lost its hold on the minds and hearts of the community. We believe the contrary to be the case with respect to Fast-day. Had the Chief Magistrate of the Commonwealth, neglected on this ground to appoint the present year a day of fasting, humiliation and prayer, we believe the public sentiment of the community would have been violated. We believe that the hearts of a large portion of the people of this Commonwealth cordially respond to the devout religious sentiments expressed in the Governor's proclamation for the present year. There is yet, and we trust will ever prevail among us, a general conviction that it is becoming a government to acknowledge by special acts its dependence upon and obligations to God, and appoint a particular day, when the people may all humble themselves before him, and in seeking his forgiveness, cherish and express a spirit that shall make them meet for his mercy and worthy of his continued favor.

We have sometimes heard remarks and reasoning of this sort; 'that the occasion for the day has in a great measure passed away, and that the disrespect, into which it has now fallen, is no indication of a decay of religious sensibility and religious reverence, but rather of religious progress; that it had its origin naturally in the situation in which our fathers were placed; they were a small and feeble band, enveloped by a wilderness, surrounded by a savage foe, and exposed to suffering and famine upon the failure of a single harvest, and thus shut out from the rest of the world, surrounded by untoward circumstances and fearful foes, it was natural that a sense of immediate dependence upon the protection of God should be more felt, and a day appointed for fasting humiliation and prayer be more regarded, than can be the case with a powerful and prosperous community, who have broad lands cultivated and every kind of wise, benevolent and useful institution established among them.'

And has it come to this? Will we acknowledge ourselves like Jeshurun of old who waxed fat and kicked? Will we admit or assert that we have less need of the divine favor, less occasion to acknowledge the protection and supplicate the mercy of God, because a small one has become a thousand, and a little one a great and prosperous nation, striding to wealth and power and preeminence with the steps of a giant? Shall we neglect as a people, a civil community, to acknowledge God because God has upheld and blessed us and our fathers? Oh no! it is replied by some; 'We will observe Thanksgiving. We delight to contemplate God's goodness—we should regret to have that happy and beneficial festival of New England done away with. It is a holy and hallowed time in our families. It gives us pleasure to observe it. We have delightful associations with it. But we have no such associations with Fast day. It excites no interest in us, and we do not perceive that it excites any interest in others.' That is, God is good and we will praise him, and *we are so good that we need not humble ourselves before him;* for the reasoning and the thoughts of many, when put into language, amount to this. For ourselves we require no stronger evidence of an unsound state of religious faith and feeling, than this very difference of sentiment with respect to Thanksgiving and Fast, a feeling that it would be well to abolish the one, and preserve the other. It indicates very clearly, we think, that a sense of responsibleness does not accompany the possession of our privileges, and that while we are ready to glory in our advantages, we are not disposed and do not think it important to inquire, how far we neglect or abuse them. We are ready to acknowledge, in a general way, our dependence upon God's goodness, but we do not feel, as we ought, our accountableness to his moral government, nor do we like to contemplate him in that moral majesty, in which he requires much where much has been given, and metes out to nations in this world, and to individuals in the next, a destiny corresponding to deeds. As a people, we have got beyond *humility*. As a feature in the national character it has no place. It hardly forms a part of the common, public moral sentiment. Yet as a people, we have need of a spirit of humiliation, watchfulness, and prayer, and should observe with strictness and sincerity the forms that are appointed to cherish and express that spirit.

To us our annual Fast day is a custom founded in propriety and reason, and upheld by venerable usage. Instead of having the public mind, therefore, occupied with considering whether it were not better to abolish it, we would that it were occupied in considering how a more just and profitable observance of the day may be more generally effected. For this reason, we have been disposed to regret that so many of our churches in the city have discontinued the afternoon service on that day. We would have had the opportunity of public worship offered to all who chose to embrace it. The custom, which prevails in some parishes, of celebrating the anniversary of the Sunday school, or some benevolent society or association for religious improvement connected with the parish, on the afternoon of Fast day seems to us a good measure. When it is thought desirable to discontinue the regular afternoon services, it would be better it seems to us, to substitute some meeting of this sort, rather than have the Church entirely closed. We cannot but hope that the approaching Fast will witness less dissipation and disorder, and be more decently and religiously observed than heretofore.

NOTICEABLE DECLARATION OF THE BOSTON RECORDER.

The Recorder of last week contains a couple of sentences that seem to us remarkable enough to deserve a brief notice in our columns. They follow:

'Whoever denies the Godhead of Christ, denies the vital principle of Christianity. It matters not what rank is ascribed to him among *creatures*;—if he be not the Creator, 'God over all blessed forever,' he is not in any sense, that his true disciples can admit, the Savior of the world.'

Marvellous assertions! Could the writer have been in his right mind when he made them? Did he suppose his Bible authorized such statements? We challenge him or any one else to point a single passage in that Holy Book, which teaches, that 'whoever denies the GODHEAD of Christ denies the *vital principle of Christianity*,' or that 'he cannot *in any sense* be the Savior of the world,' unless he is the 'CREATOR' of it? 'In any sense that his *true* disciples can admit,' the writer says; then there are not, and never have been, any true disciples of Jesus among Unitarians? He means to affirm as much, does he not? Commendable charity! But what becomes, then, of our Savior's first followers? Where could they have learned that their Master was the CREATOR of the world, and that, without the fact of his *Godhead*, there could be no *vital principle* in his teachings? Did they learn it when he said, 'My Father is *greater* than I;' 'This is life eternal, that they might know *Thee the only true God*, and Jesus Christ whom *thou hast sent*;' 'Why callest *me* good? There is none good, but *one*, that is God;' 'I ascend to *my* Father, and *your* Father, and to *my* God and *your* God;' 'The Son can do *nothing of himself*, but what he seeth the Father do;' 'As the Father hath life in himself, so hath he *given* to the Son to have life in himself;' 'Of that hour knoweth no man, *neither the Son*, but my *Father only*;' 'In that day, ye shall ask *me* nothing; whatsoever ye ask the FATHER in my name,' &c.; 'The hour cometh and now is, when the *true* worshippers shall worship the *Father*?'—And so we might go on quoting indefinitely. The indisputable fact is, that there is not in the New Testament records a single sentence, purporting to have fallen from the lips of Jesus, from which his immediate disciples could have inferred any thing like the doctrine set forth by the Recorder.

Nor only so. We beg to ask again—where or when did Christ's first followers ever teach that their Master was the 'CREATOR' of the world, and that, 'whoever denies the *Godhead* of Christ denies the *vital principle of Christianity*?' Was it when they said, 'For there is one God, and one *Mediator between God and man*, the man Christ Jesus,' 1 Tim. xi. 5; 'We have seen and do testify that the FATHER *sent the Son* to be the *Savior* of the world,' 1 John iv. 14; 'The head of the woman is the man, and the *head of Christ* is GOD,' 1 Cor. xi. 3; 'Ye are Christ's, and *Christ* is GOD's,' 1 Cor. iii. 23; 'To us there is but *one* God, the FATHER,' 1 Cor. viii. 6; 'To God *only* wise, be glory *through* Christ,' Rom. xvi. 27; 'Jesus Christ, a man *approved of God* among you by miracles, which *God did by him*,' Acts ii. 22; '*All things are of God*, who hath reconciled us to himself *by* Jesus Christ, 2 Cor. v. 18; 'Christ, the *first born of every creature*,' Col. i. 15; and, 'the beginning of the *creation of* GOD,' Rev. iii. 14; 'Jesus was made a little *lower* than the angels,' Heb. ii. 9; 'Christ *received* from the FATHER power and glory, 2 Peter i. 17; 'Then cometh the end, when he [Christ] shall have delivered up the kingdom to God, even the FATHER;' 'Then shall the Son also himself be *subject* unto HIM that put all things under him, that GOD may be ALL IN ALL,' 1 Cor. xv. 24, 28;'—But why multiply passages? Such is the tenor of the sacred writings. How any one, of common intelligence, who reads his Bible, with any decent share of attention, can talk of Christ's supreme 'Godhead' as a '*vital principle of Christianity*,' or say that, if Jesus 'be not the CREATOR, God over all, he is not in any sense, that his true disciples can admit, the Savior of the world,' we are utterly unable to conceive.

In conclusion, we beg the writer for the Recorder whom we have quoted, and the class of Christians to which he belongs, carefully to ponder, before again making assertions such as we have been noticing, the following statements which we take from number 2 of the Tracts of the American Unitarian Association:

'There are, in the N. T. *seventeen* passages, wherein the *Father* is styled *one* or *only God*, while there is not a single passage in which the *Son* is so styled.

There are 320 passages, in which the *Father* is absolutely, and by way of *eminence*, called God; while there is *not one* in which the *Son* is thus called.

There are 105 passages, in which the *Father* is denominated God, with *peculiarly high titles and epithets*, whereas the *Son* is not once so denominated.

There are 90 passages, wherein it is declared that *all prayers* and *praises* ought to be offered to HIM and that everything ought to be ultimately directed to HIS *honor and glory;* while of the *Son* no such declaration is ever made.

Of 1300 passages in the N. T. wherein the word *God* is mentioned, not one necessarily implies the existence of more than *one person* in the Godhead, or that this one is any other than the *Father*.

The passages, wherein the *Son* is declared, *positively*, or by clearest implication, to be *subordinate to the Father, deriving his being from Him, receiving from Him his divine power, and acting in all things wholly according to His will*, are in number above 300.

The supremacy of the Father, and the inferiority of the Son, is the *simple, unembarrassed*, and *current* doctrine of the Bible; whereas, that of their *equality* or *identity* is clothed in mystery, encumbered with difficulties, and dependent, at the best, upon few passages for support.'

BENEVOLENT FRATERNITY OF CHURCHES.

We would call the attention of our readers in the city and neighborhood, to the Annual Meeting of the Fraternity to be held on Thursday Evening next. Among the objects which benevolence and philanthropy are striving to accomplish, is there any one more noble and truly Christian than that which the Fraternity has in view, to preach the Gospel to the poor, to bring the guiding principles, the sustaining hopes and comforts, the purifying and elevating influences of the religion of Jesus to bear upon the hearts and consciences of the less fortunate and less favored portion of the community? Among the charitable institutions of our city is there any one, that is doing a greater or a better work, more judicious in its plan, more successful in its operations? Is it not worthy of continued and increased support? We feel confident that all those, who have heretofore been interested in this noble charity, will not suffer their interest to slacken. They will be present. But we would particularly urge those, who have not hererofore taken an active interest in the Fraternity, who have seldom or never attended its meetings or read its reports, to be present. Let them come, and see if their interest will not be awakened. We think we can safely promise to all that the evening will not be unprofitably spent. They will have reason to depart saying 'it is good for us to have been here.'

Leicester, Tuesday March 23d, 1841.

To the Editors of the Christian Register.

Gentlemen,—I had designed to trouble you with no further words on the *preliminary* question, whether the Register will publish articles on the Abolition of Slavery in this country. But on further thought, I have felt called upon to say a few things. I feel disposed to acknowledge the greater justice and candor, on the subject in hand, evinced in your Remarks on my previous Letter, than the Register has ever manifested before. And I cannot but believe that, if the Register would speak freely and plainly on this subject, though its list of subscribers might be somewhat diminished, its influence and value would be much enhanced. (a)

I do not quite understand your reply to my second question, viz: that 'articles on the *other* side of the question,' &c. will be inserted 'to the same extent.' From what you afterward say (viz. in the concluding lines of your 'Remarks') I infer that you mean you will publish an equal *quantity of matter*, on each side. Now I am sure that you need no argument from me, to convince you that when the public mind is strongly swayed to hostility to any enterprise, a very few words appearing from time to time, will be all-sufficient to confirm men in that hostility, and satisfy them that the journal, in which they appear, is their coadjutor:—while, to lessen that hostility, to remove their prejudices, to awaken their consciences, to lead them to see the simple, naked truth, will be a difficult work, and require 'line upon line,' &c. Surely *Unitarians*, of all others, should know this—do know it. Under such circumstances, it appears to me scarcely 'even handed justice' to limit the accused and struggling party to the precise space, or nearly so, occupied by the accuser. But do not understand me to be pleading for a *large* space, for this subject, in the Register. I could not sue for that which you deliberately say you 'shall not allow.' My object is simply to learn whether it was your intent that the amount published on one side should be regulated by the amount published on the other. (b)

Again, you ask where it appears, in your paper, that you have espoused either side, &c. Now, not to allude here to the extract in the Register of March 6th, (from which, however, no one, I think, could fail to discover some of your views) (c) I would ask, is not the accustomed entire silence of the Register on this subject, though a negative, still a very strong, fact in the case? (d) On a subject, so imperfectly understood and so much misrepresented, as the duty and safety of immediate emancipation, who would not have expected that the Register would have given more full and repeated information than it has done? Or, to look to only a single work, who would not have thought that, from a work so 'unexceptionable' as Dr Channing's tract on this subject, more than a single extract would have been given? (a) Moreover, I did hope that, when the present Editors took charge of the Register, the wrong which, as I conceive, had previously been done to Dr Willard, and to the 'cause of truth', would have been repaired. There is yet time, and (I hope I am not mistaken in thinking) there is now opportunity, for his contemplated articles to appear in the Register—as well as those of others.

Once more, and I will tax your patience no farther. You speak of Abolition *Societies*, and the Abolition *party*, and their opponents, as not being welcome to your columns. For one, I can truly say, that I care nothing, in the present view of the subject, for the *Societies*; and have nothing to say upon them, *pro* or *con*. I suppose that associated effort, on this subject, must stand or fall on the same grounds as on other subjects. In your own words, it is, 'in respect to the ways and means of putting an end to Slavery' that I wish and hope to see the Register open. (f) I do ardently wish to see it proclaiming the whole of that Gospel, of which it is an essential part 'to preach deliverance to the captives, and the opening of the prison doors to them who are bound'; and to see it guided by that solemn assurance, 'Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.'

With sincere regard, yours, S. M.

NOTES TO THE ABOVE.

(a) We cannot agree with our brother S. M. in believing that we could enhance the usefulness of the Register by frequently admitting into it articles relating to the questions now agitated in New England touching the Abolition of Slavery in the Southern States.

(b) Certainly, our 'intent' was that the *amount of matter* published on one side should be regulated by the amount on the other. By this rule, our respected correspondent of Leicester, or some other one thinking as he does, would be permitted to fill the space of about one third part of a column. Nevertheless, he shall have three times that room, if he really thinks, as he seems to do, that so much will be requisite to enable him to neutralize the effect of the brief Extract complained of which appeared in the Register of the 6th of March.

(c) How so? We did not select that Extract, nor did we write the accompanying remarks; the article was sent us by a correspondent; how then could our views be learned from it?

(d) Strong as the fact may be in the case, we do not see why it should be regarded as making for one side more than the other. Surely, an individual's 'accustomed entire silence' as to points about which several parties are in controversy, is not alone sufficient to authorize any one to declare which of the parties that individual most favors.

(e) The truth is, we gave several extracts from Dr Channing's tract on Emancipation, together with a highly commendatory notice of it, the whole occupying nearly two columns. Considering the smallness of the pamphlet, would not the publishers have had reason to complain, had we transferred more of it to our columns?

(f) With regard to the 'ways and means of putting an end to slavery,' there is a great diversity of opinion. If we should open the pages of the Register to a free and full discussion of this subject, where would be the end of controversy, and what room should we have for what we and nine tenths of our readers regard as peculiarly appropriate to the great design of our paper? Other journals, in large numbers, there are expressly devoted to those topics; they have a wide circulation; in them every one having any favorite theory respecting the abolition of slavery can propose it; and from them, all who are in search of information on the subject can obtain what they seek. As to the Register, it was established for other ends, and to them it must be chiefly confined; not that it will refuse, more than it has done, to say anything of slavery; this, like all other great evils, will continue to be spoken of in strong language of rebuke; but, in the present state of the times, and all things considered, we cannot think we should fulfil the trusts confided to us, by opening our columns to the sort of discussion which our brother S. M. seems desirous of seeing carried on in them. It is not without great reluctance that we venture to dissent from the opinion expressed by one whose views on all subjects we are accustomed so highly to respect; but he will do us the justice to believe that we are moved by no other consideration than a conscientious regard to the best interests of the community for which we labor. Other times may come and another state of things may take place, that will induce the conductors of this paper to adopt a course different from the one now pursued. But for the present, the rule, as on a former occasion stated, must be adhered to, that, while the Register will be open *alike* to both sides in respect to the ways and means of putting an end to slavery, we shall not allow either of the parties in controversy on the subject to make *much* use of our columns; believing as we do, that they are and ought to be pledged to other interests.

DIGNITY OF HUMAN NATURE.

We thank the worthy editor of the Philadelphia 'Presbyterian' for copying into his paper of week before last a part of an article of ours on the 'importance of elevated views of human nature'; and we venture to suggest to him that if, in place of so much about Adam's fall and the consequent total depravity of our race, his paper oftener contained somewhat that is true and ennobling as regards man's moral capacities and powers, not a few of his readers would be profited thereby. His severe stricture on our doctrine as to the claims of human nature to respect, we pass by; they were characteristic, not unexpected, and withal quite harmless. We will only add, that should he at any time want for his columns other passages, of similar import, but is unwilling often to draw on us, (of whose article above referred to he says, 'this may be very good rhetoric, but very bad theology,') he may find enough of them in the pages of one, universally respected as a theologian, viz. Bishop Butler, from whose works the following is taken.

'We should learn to be cautious, lest we *charge God foolishly*, by ascribing that to him, or the Nature he has given us, which is owing wholly to our own abuse of it. Men may speak of the degeneracy and corruption of the world, according to the experience they have had of it; but *human nature*, considered as the divine workmanship, should, methinks, be treated as *sacred*; for *in the image of God made he man*.'

RECENT PUBLICATIONS

Twenty-third annual Report of the Physician and Superintendent of the McLean Asylum for the Insane to the Trustees of the Massachusetts General Hospital.

This judicious Report demands a more particular notice than our limits permitted in our columns of the last week. Both for the views it presents of the general system now so extensively adopted in this country of providing for the Insane, and for the satisfactory history it furnishes of the condition of the Asylum for the past year, it will be read with pleasure by all, who are interested in these blessed institutions;—yielding, as they do, to none in their importance or happy results. We are particularly gratified by the modest tone and freedom from exaggeration, which distinguish all Dr Bell's Reports, and command a confidence, not easily conceded to the extravagant or embellished statements, sometimes given.

The point, to which we invite attention in this document, is the encouragement, which the experience of this Institution for now more than twenty seven years enables it to give, in relation to *the cure of recent cases*. To this purpose Dr Bell says,

'The Records of this Asylum justify the declaration, *that all cases certainly recent, that is, whose origin does not either directly, or obscurely run back more than a year, recover under a fair trial. This is the general law.* The occasional instances to the contrary are the exception.'

There is, I am satisfied, no institution in the world, which upon the whole receives its cases with less delay after disease has proved intractable at home, than this. Its *private* character however, subjects it necessarily to some drawbacks upon its ratio of recoveries. Patients are only retained so long as friends elect;—there is no statutory provision compelling the institution to receive, or preventing the removal of any patient at any time. Hence infirmity of purpose, want of persevering faith, or still more frequently want of pecuniary means, often occasion difference of results in our annual summing up, by the removal of recoverable cases, to an extent which proves the absurdity of the statistics, except as a means of comparison at different epochs of the same establishment.

Again:

The general system of providing for the insane in this country, as contrasted with that of Great Britain, (which naturally furnished us with so many models of our institutions,) deserves the examination of those who are interested as all public men must be, in looking forward to the relief of the insane in those sections where this has not already been accomplished. To this Asylum, as the oldest in this section of the country, and the most liberally endowed and provided in its original foundation, perhaps more than others, inquiries are directed as to the general results of the system regarded as a topic of public economy, as well as in regard to the detail of architectural construction and interior management. As was illustrated in the last Annual Report, the labors of the early direction of this establishment have been most freely bestowed on every subsequent undertaking, and whatever new has been here discovered or tested, is available for all who may choose to take its advantages. In its original inception, there was one circumstance in its constitution, perhaps introduced from a kind of necessity, which time has shown to have been fraught with most important bearings, not only upon this Asylum itself, but upon the remaining hospitals of New England, whose constitutions have been modified from this. I refer to the mixed character of a *public* and *private* institution which it bears. This union of traits is believed to combine the respective advantages of both classes of institutions as they exist abroad, at the same time the great objections to each are avoided.

SECTARIAN SLANDER.

The Editor of Zion's Herald, after quoting a slanderous paragraph, respecting the Unitarians of Boston, from an article by a correspondent of the New York Observer, says: 'We confess ourselves not sufficiently acquainted with these details, to judge of the case. What does our neighbor of the Register say?'

We say, that paragraph contains at least as many falsehoods as sentences. Will our worthy brother of the Herald allow us to suggest to him whether it would not be fit and proper, all things considered, to refrain from circulating injurious reports, till some pains has been taken to ascertain whether they have any foundation in truth?

We will only add, that very little dependence is to be placed upon the accounts given by correspondents of Orthodox newspapers respecting either Unitarians themselves or their faith and operations.

[From our Correspondent in England.]

TRAVELLING SKETCHES. NO. VII.

From a Lady in England to her young friends in Boston.

There are not many places in the west of England more interesting than the town and neighborhood of Tavistock; here the novelist has laid her most bewitching scenes; the poet sings sweetly of the Tavy; the Biographer and Historian have found subjects for their pens, of general interest.

Elfrida, daughter to the Earl of Devonshire, Ethelwald's faithless wife, and Edgar's beautiful guest, was a native of Tavistock. At that time, the old Abbey, remains of which form an interesting feature in this town, was the place of abode of many wealthy monks, whose power was such that Edgar and other monarchs owed their crowns to the interest exerted by this bigoted and infatuated race of men.

My purpose, however, is not to write of bygone times, but the present, and a remarkable fact relative to this old Abbey, is, that the part which was the refectory for the monks, is, at present, a Unitarian Chapel, the only one, alas! in this fair town. A room, now used as a vestry, is supposed to have been a kind of oratory; there are two niches in it which doubtless received formerly the images of some saints, whom the devotees of the cloisters held in reverential awe; one of these niches is now converted into a library, i. e., a kind of cupboard is placed in it, which contains the books belonging to the Chapel Sunday School; the other receives the coals with which to replenish the fire in winter. The love of cleanliness has led some one to whitewash parts of this old place, on picking off some of which granite is found underneath; the ceiling is of wood-work, quaintly carved, and the turret, in which are the vestry and school room, makes a picturesque and venerable appearance from the quantity of ivy which clings around it.

Another part of this old Abbey has been fitted up by the Duke of Bedford as a Library and Literary Institution. A third room contains the Museum of a Society for local and provincial researches. Thus, like the bird of wisdom, which seeks refuge in the sombre ivy bush, learning finds an asylum in the ivy crowned turrets of the ancient Abbey. I wish I could add that truth *flourished* within these antiquated walls; it has, however, been faithfully preached in all the beautiful simplicity, sanctioned by the gospel, to a few, very few hearers. The Church, the high, aristocratic *Church* is next door to this unpretending little meeting house, and, like the monks of old, she ceases not to pour anathemas and condemnation upon all who differ in the smallest degree from her dictates; and many, too many in Old England, proud and free as they call themselves, still bend in terror before the displeasure of the Mother Church.

Besides Elfrida, Tavistock is the birth-place of several distinguished persons, among whom are Sir John Glanville, a celebrated Judge; Sir John Maynard, a great Lawyer; the Circumnavigator, Sir Francis Drake; and the Poet, Browne. The house in which Sir Francis was born, is now a cow-house, and a comfortable farm-house stands on the site of the once splendid mansion of Fitz of Fitz Ford. Tavistock is not without its literary coterie; at present, it has superior schools, and many are training, it is hoped, to vie with their illustrious ancestors; or, with the superior means afforded them, to rise above mediocrity in all that is excellent.

'The vale in which Tavistock is situated is rich in mingled attractions. The Tavy, fringed with overhanging woods, wanders through its whole extent, rendering fertile every spot of ground within the influence of its liquid shores, and affording a never-failing supply to the inhabitants of the town.'

On each side of the river arise small eminences, clothed with trees, and backed by the noble tors, frowning in barren grandeur on the quiet beauty of which they are themselves totally destitute. On one of these, named Brent Tor, is built a small Church, which looks like a cradle, perched up aloft; service is performed here, and Mr Landon, brother to L. E. L., has frequently ascended this steep mount to preach to the few who had strength and courage enough to climb the rugged path. The river Tavy is fed by innumerable little streams, which take their source in a marshy waste, and form, in their passage through rocky channels, numerous mimic cataracts, and, sometimes passing through subterraneous caves, are apparently lost, till, emerging into broad day, the sparkling streams glide on, and join the Tavy, which turns from them to unite itself with the noble Tamar, which, in its turn, flows onward, and, at Plymouth, joins the mighty sea.

This kind of river scenery is characteristic of much of the western portion of England *and* they who love the small silver stream, which here can be crossed without a wet foot, may find the object with many accompanying beauties. While standing on the banks of one of these unpretending rivulets, I confess, the Hudson, with all its magnificence, has obtruded itself forcibly upon my mind; each has its peculiar charm; admiration of really inferior objects is sometimes felt, and will be appreciated by those who indulge the power which local scenes have on our tastes. This deeply-felt charm will be remembered by every one who has returned to long abandoned scenes of other days. S. M.

'Ad ogni ucello
Il suo nido par bello.'

NEW ORLEANS AS IT WAS AND AS IT IS.

[New Orleans Correspondence. No. III.]

New Orleans, Feb. 8th, 1841.

Messrs Editors,—Before you can arrive at a correct idea of this place *as it is*, you must reflect on its condition forty years ago, when under Spanish dominion, and on its immense strides from a small village of a few hundred houses with now and then a ship *tied to the bank*, to the third city in the United States and the great exporting mart of the Union.

The city is on the left bank of the Mississippi, about one hundred and ten miles from its mouth, and a thousand miles below the mouth of the Ohio. It faces nearly S. E. on a curve of the river forming a semi-circle of four miles which has given it the name of 'THE CRESCENT CITY.'

The Province was ceded to the French (by Spain) in 1801, and by them to the United States in 1803, by whom it was formally taken possession of in November of the same year. At this time—only 38 years ago—this city contained a population of but 8,000 inhabitants. Its exports of cotton were but 20,000 bales. The yellow fever made its 'first appearance' about this time. Some have supposed that it occasionally appeared some fifteen or twenty years before; but this is hardly probable as at that time its 'floating population' was very small, and this epidemic passes harmlessly by the Creoles. In 1810 the population had increased to over 24,000; the emigration to the city having steadily and rapidly increased after the cession to this country. In 1812 the first Steamboat came down the river. This formed an era in our history. From this moment a new direction seemed given to its destiny, which has made the city what it now is. It was long after this, however, before steam was applied to towing vessels to and from sea. The passage from the mouth of the river was often as long as that from Boston to the Balize.

The city, as you are aware, is four or five feet below high water mark in the River. Hence the necessity of an embankment or Levee, which has been raised for many miles above and below, and which on the bank of

the city is over a hundred feet in width and either covered with shells, or planks, or is well McAdamized, forming one of the finest landings for merchandize in the country. In 1816 the river broke through the Levee and the city was so completely inundated, that small schooners were pursuing their devious rout through the streets of our city, which for the time being formed so many branches to the 'Father of Waters'; having literally, houses, stores, and banks on either side. Since then, there have been occasional breaches made in the Levee, and last year, Algiers, a small settlement on the opposite bank of the River was rendered quite navigable by a sudden overflow, and its population for the time being, were not inappropriately called by a city wag a 'floating population.' An overflow was much feared in the City last winter.

Among other modes of raising revenue in the city from 1814 to 1835 (excepting two years) was the license of gambling houses, the proceeds of which were applied to the support of the Charity Hospital. In 1835, however, the Legislature perceiving the gross impropriety of supporting such Institutions at the expense of public morals, very wisely repealed that law and prohibited gambling by heavy penalties. Doubtless there are at this moment (as in New York, Philadelphia, Boston, and in fine, not to be invidious, in all the large cities) gambling houses and private gaming to a great extent, but not openly on the corners of our streets, and in our public places, as was the case seven years ago.

The population of the city has doubled in the last ten years. But a few years since, all the business of the city was down below Canal street (which intersects the city, running from the river to the swamp) in what is called the French part of the city and is now called the First Municipality. What is now called the 'Second Municipality,' and is one of the most flourishing corporations in the country, was only known as one of the Suburbs of the city. This is located above Canal street, and is to New Orleans what that section of Boston south of State st was to that city five years ago. The buildings in this municipality remind one of Boston. The French part of the city is said to resemble, especially in the lower part, the villages of France. The houses being mostly only one story or a story and a half high, having projecting roofs, (mostly tiled), yet presenting an appearance of neatness and comfort quite fascinating. Here may be seen when the weather is fair, especially on Sundays, groups of women and children, sitting upon the stoups, or gathered round the doors, engaged in sociable chat and shrewd observation and having an air of cheerfulness and comfort not to be surpassed. In the American section of the city, you will also notice a disposition to assemble upon the galleries and well cleared side walks, and to promenade from house to house in the early evening in a quiet but sociable way, as if the men were determined to repay themselves for the toil and heat of the day, by the society of their families and friends, and the cooling airs of the evening. And the ladies on their part were resolved to display all their charms to render this delightful evening retreat as pleasant as possible. But I am wandering, as who will not when enjoying in retrospect the delights of society.

In 1806, the jealousy between the upper and lower divisions of the city of between the Creoles (natives) and 'new comers' occasioned a schism in the Councils of the city inconvenient and unpleasant to both parties; and, as a compromise, the city was divided into three corporations, viz. the first, second and third Municipalities, each about as separate in interest and nature and action, as so many villages, or cities in New England:—yet with one Mayor and a General Council to regulate general matters, such as establishing uniform taxes &c, but a separate Council for each corporation to attend to their own affairs, entirely independent of each other. Under this arrangement the Second or Upper, the peculiarly American (and we might almost say New England) Municipality has made rapid improvements. You may easily detect it, by its well paved streets, magnificent public buildings, stately hotels, immense warehouses, elegant private residences, and its superior advantages for business men. Its Council has been filled with active enterprizing citizens, not talkers but workers, not schemers but practical men. Its revenue, with a population less than 25,000, has increased from 88,000 to over 320,000 dollars, which sum is absorbed partly in paying interest, but mostly in the usual expenditures of a city.

In the business season there is no city in the Union which presents a scene of more varied activity and untiring industry. The Levee is lined, nay double and treble lined with every description of sea and river boats, from almost every part of the world. We export nearly 500,000 bales of cotton and nearly 10,000 hhds. of Tobacco, annually, to say nothing of Sugar and Molasses and other produce. There are about 180 Ships, Barques, and Brigs now up for freights—and hundreds of steamboats constantly plying between this place and the numerous ports on the 20,000 miles of navigable water above us. Our population is over 100,000, and rapidly increasing. The American influence is predominant, and Yankee enterprise and ingenuity and industry are breaking down every obstacle which prevents this city from being the largest and most prosperous in the Union. God grant that its progress in Religion may be coequal with its advance in wealth and numbers: and when we remember that the mighty river which has built us up in outward prosperity is born of the little streamlet, let us have faith that a deep current of Christian love will be gathered from the hidden sources now in our midst, and pervade our whole community.

J. C. P.

REV. GEORGE RIPLEY.

Mr Ripley's pastoral relations to the Purchase Street Church ceased on the first of April. He took leave of his people on Sunday last, we understand, in an affectionate and appropriate discourse. It is matter of regret to us, and will be to all his brethren, that he is no longer their associate and fellow-laborer in the city. We have not coincided in all his opinions and views, but we respect him for his Christian attainments, his learning, and his fidelity to his convictions of truth and duty. We do not precisely comprehend the new plan or mode of life, in which, it is understood, he is about to engage, but he has our best wishes that he may find his usefulness and his happiness increased by it.

*** An adjourned Meeting of the Convention for the discussion of questions relative to the Sabbath, the Church and the Ministry, has been held this week at Chardon Street Chapel. The Convention was in session when our paper went to press.

THE 'CALUMNY.'

Boston, March 29th, 1841.

Messrs Editors,—Will you allow me to correct an error, into which a want of due carefulness has betrayed your correspondent 'S. O.'? In the Register of March 27, he asserts that 'the Boston correspondent of the New York Observer, who signs himself J. T.,' was the author of a certain report, unfavorable to two of the professors of Harvard College. The letter containing this report was not written by me. Had 'S. O.' taken pains to read it, he would have perceived that it was written by a correspondent who signs himself 'ALD,'—a signature with which the readers of the Observer have been familiar for several years.

Your correspondent, 'S. O.' asserts that I have told many 'falsehoods' concerning his 'friends in Boston.' Allow me to say, that if he, or any other person, will tell me what some of them are, and furnish me with satisfactory proof that they are falsehoods,' I will thank him, and will do all in my power to circulate the correction as widely as the error has circulated. If he has not brought this charge against me rashly, it must be very easy for him to comply with this request; and after what he has written, urging you to attend to it, he will not pretend that the matter is beneath his notice.

J. T.

For the Register and Observer.

'O THAT I HAD WINGS LIKE A DOVE; THEN WOULD I FLY AWAY AND BE AT REST.'

Oh whither shall my spirit flee,
To find the rest it longs to see?
To what far land direct its wing,
That it may find of Peace the spring?

To the lone desert shall I stray—
From human converse steal away—
And on the still and silent air
Pour forth to God my hermit-prayer!

Around my path, on every side,
A parching desert stretches wide:—
O that my weary eyes could trace
The vision of a resting place!

—Joy! joy! afar before me lies,
Out-spreading, where the kindly skies
Stoop down the willing earth to greet,
A quiet lake to tempt my feet.

O let me haste, and in its wave
My heaving, restless bosom lave,
And wander on its verdant shore,
And rest in peace for evermore.

But ah! as on my spirit speeds,
The mocking vision swift recedes;
And where the fair oasis seemed,
The heated sand-grains only gleamed.

Again, again my spirit turns,
To find the rest for which it yearns;—
My Savior! let thy spirit guide
And draw me sweetly to thy side.

Thy life of holiness I see;
Be it my aim to be like thee;
So shall my soul find living rest
In *active duty*—and be blest.

M. P.

SUNDRIES.

The New Bedford Mercury states that at least 2000 persons assembled on Sunday evening, the 14th ult. at that place, to hear Rev. Mr Pierpont deliver an address on Temperance.——On the 26th of February water spouted up from the Artesian well at Paris, which had been bored to the depth of 1837 feet; the temperature of the water was 86 Fahrenheit.——The Legislature of Kentucky have decided by a vote of 53 to 34 that the law prohibiting introduction of slaves into that State *shall not be repealed.*——The friends of the Maryland Colonization Society in Baltimore have resolved to raise $10,000 for the funds of the Society.——Within a short time, more than 1300 persons of the intemperate class, in the city of Baltimore have subscribed to the total abstinence pledge.——The Lexington (Ky) Observer says, and the Louisville Public Advertiser concurs in the opinion, that 'Kentucky would this day abolish slavery, if a convention were called to remodel her constitution.'——The Augsburg Gazette remarks; 'Within a century 90 reigning houses have become extinct in Europe.'——A Quarterly Review is about to be published simultaneously at New Orleans and Charleston, to be devoted mainly to the defence of Southern Institutions.——1934 persons have joined the Irish Temperance Society in Lowell.——It is said that the new Churches now going up in London will afford sitting, for 15,000 persons, of which one half will be free.——It is estimated that there are from 2000 to 2200 young Greeks, receiving at this time regular instruction at Athens, of whom 150 are University students, and 572 are girls.——Less than three years ago, there were but two houses on the site where now the village of Manchester, (N. H.) stands, numbering 3500 inhabitants.——It is estimated that the forests of Massachusetts are worth, annually, to the Commonwealth, not less than $5,000,000.——The Polytechnic Journal says, that the opinion is almost universal, that the whole of London will ultimately be paved with wood.——The Marine Society of Liverpool have sent to sea 83,500 boys.

OBITUARY.

MISS HARRIET BIGELOW.

Died at Matanzas, Cuba, on the 10th ult., Miss Harriet Bigelow, daughter of Tyler Bigelow, Esq. of Watertown, Mass., aged 24. Brief as was the earthly life of this lovely young lady, it was a rich treasure of all who knew her; for it was graced with those virtues and affections, which give to life its highest and holiest meaning. Miss Bigelow possessed a clear, discriminating mind, not easily misled in its judgements, and holding fast great principles of thought and action, which had been deliberately accepted as the best: so that in early life she had attained a maturity of character, which seems to belong only to later years. She took not her direction from accidental and passing impulses; but, loving truth on all subjects, she sought its guidance with a sincere heart. There were no shades in her choice: the right was to be pursued, and the wrong avoided; and the incidental circumstances, which would weigh strongly with many, found no lodgement in her conscience. The law of duty was to her an expression of that which is highest—the voice of God—and she looked up to it with an obedient spirit. This steadfastness of principle and purpose, so uncommon in youth, always took the form of loveliness, by being combined with as sweet a spirit as ever dwelt in human bosom. There was a remarkable union of decision with the most feminine delicacy—of firmness with the kindest and gentlest heart. Intellectual culture she prized highly, and her books were among her most valued friends. With this love of improvement were united a grace and a simplicity of manner, which threw over her social intercourse a peculiar charm, making it at once an excitement and a refreshment. No ostentation, even for a moment, no self-seeking, were there. Without any loss of eclastic cheerfulness, she had an eye to look steadily through the glittering delusions of youth, to the grave realities of life. With her well-furnished mind, her warm affections, her pure spirit, she became the light and the joy of the domestic circle, in which she moved as a daily blessing. We love to idealize the dead; but in her case, the real is the ideal: we feel that what was unseen was more beautiful than what was revealed; for we know that such a character could proceed only from the purest feeling, and the strongest faith. Religious principle was with her a living reality. She thought for herself, and thought wisely, on the nature and relation of spiritual truth. She loved her Bible, and sought therein the way of life. Her faith in the gospel was vital and firm; she gave her testimony to it by a public profession of the religion of Christ, and built upon it the hopes she deemed most precious. Believing that through the love of God's truth the light of heaven will ever shine upon the soul, to fertilize the Christian virtues and graces, it was her sincere endeavor to find and receive that divine influence. On the bed of death she had the calm enjoyment of 'the hope full of immortality.' During her long and trying sickness, not a complaint or a groan passed her lips. Her spirit seemed to be submissively waiting for its redemption into a better life. The placid smile on her countenance was an indication of the sweet peacefulness within; and she lay down in death as to a gentle slumber, believing that the morning would be bright and beautiful.

Miss Bigelow, after being stricken with consumption, had been taken to Cuba, in the hope that under milder skies, some restoring influence might be found. That last hope failed. She has gone from us, while the freshness of youth and the beauty of the morning were upon her. The good never die too soon for themselves, they may for us. To know her was to love her; to know her was to feel an interest in all her pleasures and sorrows; to feel that humanity had an advocate, and life a reward; that now and forever, the sweet memory of the just shall be the spirit's purest thought, the heart's best love. This young lady, so dearly and so justly beloved, has left to her friends a precious treasure in the hallowed remembrances, with which she will ever be associated in their minds. While she was here, they could say to her, in the words of Milton's beautiful sonnet,—

Thy care is fixed, and zealously attends
To fill thy odorous lamp with deeds of light,
And hopes that reap not shame.

Now that she is gone, they can think of her as in her Father's house of many mansions, and be thankful for the gift of the bright and loved one, who so soon passed away.

INTELLIGENCE.

Forest Trees of Massachusetts.—We learn from the New-England Farmer of yesterday, that at a late Agricultural meeting at the State-House, George B. Emerson of Boston, (who was some years ago appointed by the Governor and Council to report upon the Forest Trees of the Commonwealth,) made some remarks upon this interesting and important subject:—*Courier.*

Compared with the *native trees* of old England, Massachusetts is rich in what her soil produces. We have given to the mother land more than 500 varieties of trees and shrubs. Our *tall timber trees* amount to 56, while those that are *natives* in old England number only 27. He has no belief that 360,000 acres of unimproved lands are in fact unimprovable. Some of our trees would grow on every soil. The most unpromising sands in France have been made to grow the pine. There is no such thing as absolutely barren sands; the rains and snows will deposite something favorable to the vegetable growth wherever they fall. The pitch pine is best suited to the sandy plains. Our bare and rocky hills would bear the larch. The Duke of Athol has covered 10,000 acres of such land with larch. Our wet marshes or meadows are the most difficult to operate upon, but these will bear the white cedar, which may be introduced by simply sowing the seed. As the forests are stripped away, the climate becomes dryer. Our streams dry up as the woods—great reservoirs of water—are removed. These woods prevent the escape of water by evaporation; they soften the climate. They are conductors of electricity from the clouds, and thus are contributors to fertility of the soil. Over a bare country, the winds have nothing to break their force, and consequently sweep with violence. A bare hill gives no protection, while one covered with trees breaks the force of the wind. By their annual deposites of leaves and wood for decomposition, the forests contribute steadily to the fertility of the soil. As fuel, our forests are worth to the Commonwealth $5,000,000 annually.

The York Manufacturing Company at Saco.—The Bangor Whig gives the following account of the operations of this company.

The capital of the company is one million of dollars. We learn from the Saco Herald, that they have in operation three mills, one of which is 210 feet in length, 45 in width, and five stories in height, including the basement and attic. The other two are 145 feet in length, and the same width and height as the first mentioned—containing in the whole, 17,800 spindles, and 570 looms.

The number of females employed during the last year was, on an average	800
The number of males	200
Yards of cloth made per week	102,200
Bales of cotton used " "	100
Tons Anthracite coal per year	900
Cords of wood per year,	300
Tons potato starch per year, or more than 1200 lbs per week.	30
Gallons oil used per week	100

The usual amount of the pay-roll for wages is $3,000 per week, or about $150,000 per year. The cost of cotton per year, at the present prices, is $250,000. The boards used in making boxes for packing the goods, amounts to more than 1000 feet per day. The various articles of dye-stuffs, make a large item. The quantity of copperas used the last six months was more than 1400 lbs per week, and the cost of indigo was $3000 per month, for the last year. The amount of freight received, or shipped, is equal to 100 tons per week.

An original portrait of Samuel Adams, by Copley, has been presented to the city of Boston, by Adam W. Thaxter, Esq. and has been placed in Faneuil Hall.

The cost of the aggressions on the Mormons, by Missouri, has been $150,000 to the State.

Facts about Slavery.—The Opelousas (La.) Gazette says that three slaves of Mrs Preston of that place were recently executed for the murder of John Moore, overseer of Moore's plantation.

Another.—A planter residing near Sabine Town, Texas, by the name of George Partelow, was killed some time ago by two of his female slaves. While punishing one for some misdemeanor, the other came stealthily behind him with an axe, and struck him a blow on the head, which felled him to the ground; she continued to repeat her blows until life was extinct.

Abolitionists.—The Editor of the Liberator, in his comments on the refusal of our legislature to repeal the law, which forbids the intermarriage of colored persons with white,—says—'So much for the superior friendliness of the whigs to the antislavery enterprise!—They have triumphed in Massachusetts by the aid of the abolitionists; and the same power which has given them the supremacy is able to put them into the minority.'

Sweezites.—There has recently sprung into existence in Yates County, N. Y., an entirely new religious sect, who style themselves 'Sweezites,' with an alias, as a New York paper has it, of 'Holy Rollers.' This latter name, it appears, is derived from the singularity and novelty of their religious exercises, it being a pell-mell rolling on the floor by the whole society of both sexes.—*Bay State Democrat.*

War.—The National Gazette of the 25th ult, gives an account of a late experiment in England, before some of the principal men of the nation, intented to test the wonderful power of a newly invented instrument of destruction. The success of the experiment is reported to have been truly astonishing. The account in the Gazette closes with the following remark.—'Of the truth of this statement there seems to be no doubt and we hope there is not. The more destructive the engines of war, the more loath will men be to expose their lives; and arms would cease to be the appeal of nations under any circumstances, if so constructed that the great mass engaged in battles, would necessarily perish.'

American History.—No one of our countrymen has done more than Professor Sparks in searching out and rescuing from oblivion interesting facts relating to the history of our country. It will be gratifying to our readers to learn, that this gentleman, who is now in Paris has been unexpectedly successful in discoveries of interesting and important facts among the revolutionary documents to which he has gained access in France.

The Arts.—Powers the Sculptor is pursuing his art in Florence with eminent success. We are told that his 'busts are spoken of by good and impartial judges as quite equal to those of any sculptor in Italy.'

American Artists Abroad.—The editor of the New York American publishes an extract from a private letter from Paris, mentioning the success of Mr. Healy in several portraits. The artist is a young man from Boston. Last year his likenesses of General and Mrs. Cass were exhibited at the Louvre and gained the compliment of a gold medal. He has just finished a full length portrait of Marshal Soult, which is so excellent that the King is now sitting to the fortunate painter. Mr. Healy is one of several American artists now in Europe whose genius has been proved and cultivated sufficiently to command the encouragement of distinguished judges.

Foundling Hospital at Paris.—The whole number under the charge of this institution is upwards of 1800. From 75 to 80 are received weekly. After a short residence in the Hospital, they are put out to nurses in the country. About one third of them die during the first six weeks; and about another third before they reach the age of sixteen; at which time they are apprenticed, and cease to be an expense to the institution.

British Whale Fishery.—Within a few years, the Northern Whale Fishery from British ports has become nearly extinct. Gore's Liverpool Advertiser of the 4th inst. says that there will be, this season, but one ship from Hull to Davis's Straits, viz. the Truelove, Capt. Palmer; and adds, that, twenty years ago, that port sent upwards of sixty ships to the northern whale fishery.—*Nantucket Inquirer.*

It has been announced in the London papers that Mr Curtis, the eminent oculist and artist, has discovered a method of curing strabismus, *without* an operation.

The Hon. J. Hamilton, Texan Agent, has concluded a contract with the Bank of Messrs J. Lafitte &c Co. for the Texan Loan.

Wood Pavement.—The opinion is almost universal, that the whole of London will ultimately be paved with wood, the final execution of that immense undertaking being merely a question of time. Should this turn out to be the fact, it is of the last importance that recognized principles should become the guide of those who are called upon to act in the business; and solely with the view of enforcing the consideration of this important point upon general attention, have we taken up the subject. This superiority of wood over stone, as a material for paving carriage ways, seems, indeed, to be fully acknowledged; and it is now no longer asked, whether wood shall be substituted for stone, but which plan is most deserving of public favor.—*Polytechnic Journal.*

Curious Bible in the British Museum.—Under the superintendence of our learned countryman Alcuin, one of the few eminent literary characters who adorned the eighth century, and went to France in 780, at the invitation of Charlemagne, a manuscript of the Bible was made for that renowned monarch, which is supposed, upon fair evidence to be now lodged in the British Museum, having been purchased from a foreign collector at the comparatively low price of £750. It is of the largest folio size, measuring 20 inches in height by 16 in width, and containing 449 leaves of very fine vellum written in a character remarkable for its distinct, though minute beauty. This MS. is illuminated with many large initial letters, of less elegance and richness, however, than distinguish corresponding works of even an earlier period; and its pictorial illustrations, which are four in number, though marked by considerable merits of both design and coloring, are inferior to other specimens that could be cited of contemporary art. This sacred relic has still been hailed with just admiration in the chief capitals of Europe; and we may congratulate our own upon so splendid an addition to its antique and literary treasures.—*English paper.*

TO PASTORS AND SUPERINTENDENTS OF SUNDAY SCHOOLS.

The Directors of the Sunday School Society, desirous of obtaining materials for the preparation of their Annual Report, respectfully request of those who have charge of the Sunday Schools connected with our denomination, answers to the following questions:

1. Do you succeed in keeping alive the interest felt by the older Male scholars on the subject of Religion, after they leave your School; and if so by what means?
2. In what manner do you recommend children to spend the Sabbath?
3. What is the comparative importance you attach, in the instruction of your scholars, to the External, and the Inward or Experimental evidence, of the truth of Christianity?

Any suggestions on other topics connected with the welfare of the Sunday School will be gratefully received.

It is desirable that the answers to the above questions should reach us, on or before the first of May next, in order that we may make use of them in our Report.

In behalf of the Directors,
A. B. MUZZEY, Cor. Sec. S. S. Society.
Cambridge Port, April 3d, 1841.

BENEVOLENT FRATERNITY OF CHURCHES.

The Annual Meeting of the Benevolent Fraternity of Churches will be held on Thursday Evening next at 7 o'clock, at Rev. Dr Channing's Church, Federal Street. The Report of the Executive Committee will be presented, and the Meeting will be addressed by the Minister, at Large and by several other Gentlemen. All interested in the objects of this institution are invited to attend. The meeting for business, will be held in the Berry Street Vestry at 1-2 past 6 o'clock.

S. K. LOTHROP, *Secretary.*

NOTICE.

The Annual Meeting of the Association for the support of the Warren Street Chapel will take place at that Building on Fast Day at 4 1-2 P. M.

The only business to be acted upon will be the proposal to change the time of the Annual Meeting from Fast afternoon to the first Sunday Evening after the 16th of April the close of the financial year of the Institution.

SUNDAY SCHOOL ANNIVERSARIES.

We understand that the Anniversary of the Sunday School of the *Bulfinch Street Society*, and also of the Sunday School of the *Twelfth Congregational Society*, will be observed in the Churches of those Societies respectively, on the afternoon of FAST DAY. There will be Addresses to Parents, Teachers and Children, and other appropriate exercises, commencing at the ringing of the second bells.

MARRIAGES.

In this city, on Tuesday evening, March 30, by Rev. Dr Greenwood, Charles R. Hamilton Esq., to Miss Margarette M. daughter of Cornelius Coolidge.

In this city, by Rev. Mr Young, Mr Saml. H Beals, to Miss Georgiana E. Heussler.

In Roxbury, on Wednesday evening, 24 inst., by the Rev. John S. C. Abbott, Mr James D. Kent of this city, to Miss Ann Maria, youngest daughter of the late Abner Bourne Esq. of Boston.

In Hingham, Mr George M. Soule of Boston, to Miss Lucy T., daughter of Mr Francis G. Ford of Hingham.

In Lowell, 24 inst., by Rev. Mr Miles, Mr Daniel Hagar of Brattleboro' Vt, to Miss Lucinda Fox of Lowell.

DEATHS.

In this city, 22d inst. Thos. D. Bradlee, Esq. 77.

In Cambridge, on the 25th inst., Daniel Parkman Esq. 46, youngest son of the late Samuel Parkman, Esq. of this city.

In Sandwich, 4th inst. Joshua Tobey, 37.

In Braceville, Ohio, March 5, Mr David Brooks, 86, a soldier of the revolution, formerly of New Marlboro', Mass.

NEW ENGLISH BOOKS.—This day received: Maunder's Scientific and Literary Treasury, 1 vol—The Ladies' Companion to the Flower Garden, by Mrs Loudon—Hoblyn's Manual of Chemistry, 75 engravings; Maggilivray's Manual of Ornithology—Paul Periwinkle, or the Pressgang, embellished by 40 etchings—Whishaw's Railways of Great Britain and Ireland, 4to—vol 4 Pictorial History of England—The Spectator, with illustrations in acrocraphy, 8vo—McCulloch's Commercial Dictionary, enlarged and much improved. Also, a fresh supply of Middleton's Life and Letters of Cicero, 8vo—Percey's Reliques of Ancient Poetry, 3 vols—Byron's Works, 8vo, Murray's edition—Chas. Lamb's Works, 8vo—Wordsworth's Greece, illustrated—Bishop Butler's whole Works—Enfield's Philosophy—Doering's edition of Horace—Lord Bacon's Works 2 vols—Douce's Illustrations of Shakspeare—Kollar on the Insects injurious to Gardeners, by Loudon—Dictionary of Painters, Sculptors, Engravers, 2 vols—Campbell's Poems, illustrated—Roger's do—Bunyan's Pilgrims Progress, illustrated—Burns's Works, 8vo, elegantly bound—Oxford Bibles, all sizes, extra binding, gilt, with clasps.
CHAS. C. LITTLE & JAS. BROWN, Importers of Foreign Books, 112 Washington street. apr 3

MUZZEY'S SUNDAY SCHOOL.—The Sunday School Guide and Parents Manual, by A. B. Muzzey, Author of the Young Man's Friend, Young Maiden, &c.
Contents.—Introduction—1 Aid furnished to Parents, by the Sunday School, and their duty to aid it—2 Defects of Common Schools in Moral and Religious Instruction—3 Qualifications for a Sunday School Teacher—4 Objects in Teaching—5 Instruction to be given in the Sunday School—6 Method of Teaching—8 Means of Improvement in Teaching—9 Office and qualifications of Superintendant—10 The Library—11 Claims of the Sunday School on Pastors—12 The Teacher's Discouragements, How removed—13 Motives to Fidelity and Perseverance.
Published by JAMES MUNROE & CO., 134 Washington street. a 3

MISS SEDGWICK'S NEW BOOK FOR CHILDREN.—Stories for Young Persons by the Author of the Linwoods, Home, Rich Poor Man, Live & Let Live &c.
Just published; for sale by JAMES MUNROE & CO. 134 Washington street. a 3

SCHLEGEL'S PHILOSOPHY OF HISTORY.—The Philosophy of History, in a course of Lectures by Frederic Von Schlegel, with a Memoir of the Author by James Burton Robinson, 2 vols 12mo.
For sale by J. MUNROE & CO., 134 Washington street. m 20

DR. CARPENTER'S HARMONY OF THE GOSPELS.—An Apostolical Harmony of the Gospels, founded upon the most ancient opinions respecting the duration of our Savior's Ministry, and exhibiting the Succession of Events in close accordance with the order of the two Apostolical Evangelists, with Notes, Dissertations and Maps, by Lant Carpenter, D. D.
A few copies for sale for the benefit of the Author's Family, by JAMES MUNROE & CO. a 3

BOWRING'S MATINS AND VESPERS.—Matins and Vespers, with Hymns and Devotional Pieces, by John Bowring.
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POETRY.

THE BLIND BOY AND HIS SISTER.

BY MARY HOWITT.

'Oh brother,' said fair Annie,
To the blind boy at her side;
'Would thou couldst see the sunshine lie
On hill and valley, and the sky
Hung like a glorious canopy
O'er all things far and near!

'Would thou couldst see the waters
In many a distant glen;
The mountain flocks that graze around,
Nay, even this path of stony ground,
These crags, with silver lichen crowned,
I would that thou couldst ken!

'Would thou couldst see my face, brother,
As well as I see thine;
For always what I cannot see
It is but half a joy to me.
Brother, I often weep for thee,
Yet thou dost ne'er repine!'

'And why should I repine, Annie?'
Said the blind boy with a smile.
'I ken the blue sky and the grey;
The sunny and the misty day;
The moorland valley stretched away
For many and many a mile!

'I ken the night and day, Annie,
For all ye may believe;
And often in my spirit lies
A clear light as of mid-day skies;
And splendors on my vision rise,
Like gorgeous hues of eve.

'I sit upon the stone, Annie,
Beside our cottage door,
And people say, 'that boy is blind,'
And pity me, although I find
A world of beauty in my mind,
A never-ceasing store.

'I hear you talk of mountains,
The beautiful, the grand;
Of splintered peaks so gray and tall;
Of lake, and glen, and waterfall;
Of flowers and trees;—I ken them all;
Their difference understand.

'The harebell and the gowan
Are not alike to me,
Are different as the herd and flock,
The blasted pine-tree of the rock,
The waving birch, the broad green oak,
The river, and the sea.

'And O, the heavenly music,
That as I sit alone,
Comes to mine inward sense as clear
As if the angel-voices were
Singing to harp and dulcimer
Before the mighty Throne!

'It is not as of outward sound,
Of breeze or singing bird;
But wondrous melody refined;
A gift of God unto the blind;
An inward harmony of mind,
By inward senses heard!

'And all the old world stories
That neighbors tell o' nights;
Of fairies on the fairy mound,
Of brownies dwelling under ground,
Of elves careering round and round,
Of fays and water-sprites;

'All this to me is pleasantness,—
Is all a merry show;
I see the antic people play,—
Brownie and kelpie, elf and fay,
In a sweet country far away,
Yet where I seem to go.

'But better far than this, Annie,
Is when thou read'st to me
Of the dear Savior meek and kind,
And how he healed the lame and blind.
Am I not healed?—for in my mind
His blessed form I see!

'O, love is not of sight, Annie,
Is not of outward things;
For, in my inmost soul I know
His pity for all mortal woe;
His words of love, spoke long ago,
Unseal its deepest springs!

'Then do not mourn for me, Annie,
Because that I am blind;—
The beauty of all outward sight;
The wondrous shows of day and night;
All love, all faith, and all delight,
Are strong in heart and mind!'

(From the National Eagle.)

FAREWELL.

Home of my heart, what sunny hours,
What golden dreams, the past can tell—
And tell how soon those visions fled
And grief's dim shadow o'er it fell!
My widowed home, I leave thee now,
An exile far from thee to dwell;
Though bound to thee by tenderest ties,
I nerve my heart to say farewell!

And other feet these walks shall tread,
And other hands these flowers shall rear,
Which oft have won a smile from me,
And oft when sad a falling tear.
Each flowery walk, each shady nook,
And every dear and sacred spot,
Shall memory grave upon my heart,
Nor one shall fade or be forgot.

May joy light up these walls once more,
And peace her angel wings extend,
And plant and flower and shrub and tree
Their hallowed influence round it blend.
Home of the past, though dimmed the light,
Which other days have round thee thrown,
Yet here affections had their birth
Whose smiles may light another home.

And farewell, friends, whose generous hearts
Have shared my joy, have shared my woe,
And who in sorrow's lonely hour
Have stayed the tear, too prone to flow.
Friendship survives the wreck of time;
Each word of kindness, deed of love,
Are deeply written on my heart,
And registered in heaven above.

And farewell, too, thou sacred spot,
Religion's consecrated fane!
Before whose altar I have wept,
Or caught devotion's hallowed flame.
And ye, with whom I 've gathered too,
As one within the Savior's fold,
Should we no more commune on earth,
May we in heaven communion hold.

Farewell, O earth, to whose embrace
I 've yielded up the hallowed head,
And where, when earthly wanderings cease,
I too would lay my weary head.
Home, kindred, friends, I turn from you,
And look in humble trust above—
Where may we meet, and find at last,
A changeless home, a HOME OF LOVE! W.

MISCELLANEOUS.

THE PAST.

Happy they 'whose yesterdays look backward with a smile.' The past is often present, and great is its power over every mind and heart. We cannot prevent its action, but we may profit by it. Many are they who are now experiencing its power. And with all, conscious or not, thoughtful or heedless, life is closing a solemn account. Wherever placed, however occupied, one term of probation is ending to every intelligent creature. The fact that thousands think not of it, and care not, does but deepen the solemnity of the conviction. It is still true, that to every one, on whom time has laid a light or a heavy hand, to every soul in the busy city, in the great continent, in the waking or sleeping hemisphere, another day of opportunity and responsibility has gone—yea, more fearful, is just going—is now completing that marvellous change from the overhanging, all-grasping present, to the deepening and immoveable past.

An important view of the past, urged upon us by a closing day, relates to that which men call 'property.' The world's moving power is gain. Man rises early and toils late, forms plans and devises implements, endures cold and heat, braves the perils of sea or wilderness, penetrates the heart of mountains, forgoes comfort, enjoyment, improvement, even character, all for property! And property, never securely held, seldom quietly enjoyed, seldom, indeed, existing as a part of the present, or the past, but only of the future. And yet where is there property of any kind, either so secure or so rich, as that which the past itself offers to those who seek? Even to the mercenary, it gives that for which they should pay the debt of gratitude—its discoveries, inventions, detections, instruments and monuments. To the intellectual and moral, to the scholar, the artist, the statesman, the philanthropist, it is rich in gifts—and they may be had without price, and treasured where no moth can corrupt. All that ages have thrown up in their march, all that busy generations have accumulated and worlds brought to light, and gathered stores of centuries, the works of science, the products of genius, the results of enterprise, selfish or benevolent, the experience and wisdom of all who have ever lived—these are not merely offered, they are thrown into the lap of the present, from the overflowing past. They are forced into the paths, and hands and minds of the living. Debtors are we all, with unmeasured obligation, to the ages that have moved along, and scattered seed, and planted truths, and lighted beacons on their course. If the actors themselves who have gone with them, have not always succeeded or attempted thus to enrich those who follow, God has done it, through them, and by his great teacher, destroyer and renovator, Time. And what we may specially note is, that these gifts and influences are *ours*, in a peculiar sense. They are necessarily and indestructibly ours. We grow up in the midst of them. We are fashioned by their power. They make most of the material of life's fabric. They are clothing to the body, food to the mind, discipline for the faculties, nutriment for the whole nature. The past encircles us like an atmosphere. It wraps us in countless seen and unseen folds, its very nature enters into ours, and becomes our property forever.

This is without effort. This is the appointed education and universal gift of God. Add effort, sympathy, grateful reception and discriminating appropriation—how is the gift enhanced and enlarged! He who acknowledges the Giver, and uses all his powers to make the property his own not simply by inheritance but by labor and reward, becomes proprietor in the true and noble sense. Discernment, wisdom, self-culture, and independent fidelity, will draw from the past all that it holds, and more—by blending with it the influence and original action of every free and growing mind, and all that is thus gained, nothing, nothing can take away. The treasures of the past belong to the soul.

> The future is, we know not what—
> Untried, unseen, unsearchable;
> The present a contracted spot,
> Where the mind will not, cannot dwell;
> And over these is ever cast,
> A blight or blessing from the past.
>
> Delusive hope before us springs,
> Still seeking some more sunny clime,
> And brings upon her halcyon wings
> Sweet promise for a future time.
> That time to us may ne'er be known—
> The past, the *past* is all our own.

PERILOUS EXPLOIT: A CHILD CARRIED OFF BY AN EAGLE.

An infant, in the care of Charley Stewart, a boy ten years old, has been carried off by an eagle to his nest in the mountains. The distracted mother, with the boy and a feeble old man, follow it. Having reached the summit of the crag by a circuitous path, they could now descry the two eagles to which the nest belonged, soaring aloft to a great distance. They looked over the cliff as far as they could stretch with safety; but although old Peter was so acquainted with the place where the nest was built, as at once to fix on the very spot whence the descent ought to be made, the verge of the rock there projected itself so far over the ledge where the nest rested, as to render it quite invisible from above. They could only perceive the thick sea of pine foliage that rose up the slope below, and clustered closely against the base of the precipice. A few small stunted fir trees grew scattered upon the otherwise bare summit where they stood. Old Peter sat himself behind one of these, and placed a leg on each side of it so as to secure himself from all chance of being pulled over the precipice by any sudden jerk, whilst Charley's little fingers were actively employed in undoing the great bundle of hair line, and tying one end of it round his body and under his arm-pits. The unhappy mother was now busily assisting the boy, and now moving restlessly about, in doubtful hesitation whether she should yet allow him to go down. When all was ready, Charley Stewart slipt the skian dhu into his hoe, and went boldly, but cautiously over the edge of the cliff. He was no sooner fairly swung in air, than the hair rope stretched to a degree so alarming, that Bessy McDermot stood upon the giddy verge, gnawing her very fingers, from the horrible dread that possessed her, that she was to see it give way and divide. Peter sat astride against the root of the tree, carefully eying every inch of the line ere he allowed it to pass through his hands, and every now and then pausing, hesitating, shaking his head most ominously, as certain portions of it, here and there, appeared to him of doubtful strength. Meanwhile, Charley felt himself gradually descending, and turning round at the end of the rope, by his own weight, his brave little heart beating, and his brain whirling, from the novelty and danger of his daring attempt—the screams of the young eagles sounding harshly in his ears, and growing louder and louder as he slowly neared them.

He reached the slanting surface of the ledge, and found the child between two eaglets. Being at once satisfied that it would be worse than hazardous to trust the hair line with the weight of the child, in addition to his own, he undid it from his body. Approaching the nest, he gently lifted the crying infant from between its two screeching and somewhat pugnacious companions. The moment he had done so, the little innocent became quiet, and instantly recognizing him, she held out her hands, and smiled and chuckled to him, at once oblivious of all her miseries. Charles kissed his little favorite over and over again, and then he proceeded to tie the rope carefully around and across her, so as to guard against all possibility of its slipping. Having accomplished this, he shouted to Peter to pull away—kissed the little Rosa once more, and then committed her to the vacant air. Nothing could equal the anxiety he endured whilst he beheld her slowly rising upwards. And when he beheld the mother's hands appear over the edge of the rock, and snatch her from his sight, nothing could match the shout of delight which he gave. The maternal screams of joy which followed, and which came faintly down to his ears, were to a full reward for all the terrors of his desperate enterprise. For that instant he forgot the perilous situation in which he then stood, and the risk he had yet to run ere he could hope to be extricated from it. [Sir Thomas Lauder's Tales of the Highlands.

LORD HERBERT OF CHERBURY.

There were many contradictions in Lord Herbert's character. 'The same man,' observes Granger, 'was wise and capricious; redressed wrongs, and quarrelled for punctilios; hated bigotry in religion, and was himself a bigot to philosophy. He exposed himself to such dangers, as other men of courage would have carefully declined; and called in question the fundamentals of a religion, which none had the hardiness to dispute besides himself.' His famous philosophical work, *De Veritate*, was expressly written against revealed religion. With the publication of this work is connected an extraordinary instance of human vanity, and human inconsistency. The same man who had just been arguing against the possible existence of miracles, could nevertheless believe that the Divine intentions had been communicated in a miraculous manner to himself: in a word, he could easily discredit a revelation which comprehended the happiness of the whole human race, and yet was fully convinced of it when merely applying to himself and to his own insignificant pursuits. Entertaining considerable apprehension as to the manner in which his work would be received; and 'being doubtful,' he says, 'in my chamber one fair day in summer, my casement being opened towards the south, the sun shining clear, and no wind stirring, I took my book *De Veritate* in my hand, and kneeling on my knees, devoutly said these words,—'O thou Eternal God, Author of the light which now shines upon me, and Giver of all inward illuminations, I do beseech thee, of thy infinite goodness, to pardon a greater request than a sinner ought to make. I am not satisfied enough whether I shall publish this book *De Veritate;* if it be for thy glory, I beseech thee give me some sign from heaven; if not, I shall suppress it.'

'I had no sooner spoken these words, but a loud though yet gentle noise came from the heavens (for it was like nothing on earth), which did so comfort and cheer me that I took my petition as granted, and that I had the sign I demanded, whereupon also I resolved to print my book. This (how strange soever it may seem) I profess before the eternal God is true: neither am I any way superstitiously deceived herein, since I did not only clearly hear the noise; but in the serenest sky that I ever saw, being without all cloud, did to my thinking see the place from whence it came.'

GETTING CHILDREN OUT OF THE WAY.

Possibly, there may be some mother frank enough to say, 'My children must go to school: it is *such a relief* to have them sometimes *out of the way*.' So a mother thought, who took her little girl from the nursery, and bade her scarce older brother lead her with him to school. There she sat upon the hard bench, her tiny feet swinging above the floor, till the feebly-strung muscles were weary and in pain. She looked, in her wondering innocence, upon the ways of naughty children, and imbibed more of the evil, than of the goodness which rebuked it. She opened her ears wide at the sound of improper words, and adopted their use, without knowing their meaning. So she, who was sent from home because of the noise of her lively play, or the interruptions of her curious questioning, brought a deeper care, by becoming a subject of moral discipline.

She was once proceeding homeward, more demurely than when she first attended school, for the consciousness of wrong conduct had found its way to her heart, and quelled its buoyant happiness. It was touching to see a little one so sad. Her brother left her for a moment, to slide down an ice-covered hill. He charged her to wait for him in the spot where he placed her. But soon she attempted to run to him. A pair of gay horses threw her down, and a loaded sleigh passing over her, literally divided her breast. She was taken up breathless, a crushed and broken flower. *She was out of the way.*

A mother, in one of our smaller country-towns, had a large family of daughters. She thought it would be a *relief* to her, if but one of them were *out of the way*. So she selected the wildest, to be sent to a boarding-school. She had been accustomed to rural sports and employments, and free exercise about her father's grounds. The impure atmosphere of a crowded city in summer, the close stoves in winter, the comparative and enervating stillness of the whole year, induced a change of habits, and declension of health. Long sitting at the piano, and the rigid compression of corsets, troubled the seat of life. When she returned home on vacations, it was exultingly remarked by the parents, how lady-like she had grown, and how much more delicate than her ruddy sisters. Indeed, she was pale as a lily, and inactive to a remarkable degree. It was not long ere spinal disease revealed itself; and muscular energy, and pure animal spirits, were lost. She indeed existed, but the wreck of her former self. Debility and confinement cut her off from society, and from the joys of life. She was *out of the way*.

There is yet another form of putting children out of the way, which, though by no means common in our country, is still visible, with certain modifications, in fashionable life. It consists in consigning their infancy too exclusively to the charge of hirelings, and to the bounds of the nursery. A young mother complained that her children were so numerous, and so near of an age, that she had neither repose or comfort. She found it impossible to nurse them. Her husband also thought it would hurt her form, and make her old before her time. By this philosophy, she reserved to herself all the suffering of introducing infancy into the world, and excluded that heartfelt and hallowed intercourse, which gives to pain 'an over-payment of delight.'

She placed her nursery in the highest story of her lofty house, that she need not be disturbed by its noise. She said she went there 'as often as possible, though it was excessively fatiguing to climb those endless stairs.' But she always procured an ample number of nurses, without reference to expense, and was satisfied that they had the most excellent care. One day she was informed that her youngest was sick. She went to it, but thought the nurse was unnecessarily alarmed. She staid with it as long as was in her power, considering she was engaged to a ball that evening. After she was entirely dressed, she took pains to come up again and inquire after it. The nurse told her it was no better. She was sure the nurse was unreasonably timid. It had but a slight cough. Still she did not remain at the ball as late as usual, or dance with her usual spirit. She said to her husband, that such was her anxiety for the little one, that she should not have gone at all, had she not felt under the strongest obligations to attend the first entertainment of her most particular friend. At her return, she hastened to the nursery. The hopeless stage of croup had seized the agonizing victim. Another also betrayed the same fatal indications. The skill of the physician, and the frantic grief of the mother, were alike vain. With the fearful suddenness which often marks the termination of the diseases of infancy, two beautiful beings soon lay like sculptured marble. With the assiduous care of the mother, the result might indeed have been the same, and yet it was a touching and mournful thought at this time of sorrow, that it had been a principal object, ever since their birth, to have them kept *out of the way*. And now they had gone—to return no more.

DEATH.

Death, physiologically considered, is the tending of the mortal part to its appointed and needful rest. It is not probably attended by the extreme agony with which imagination invests it. The principle of consciousness is often sooner released, than some of the organs on which it has been accustomed to act. They continue a part of their functions, from habit, rather than volition, as the strings of the harp may vibrate with a prolonged echo, after the hand that swept them has departed; so that the friend, on whose convulsions we gaze, is sometimes insensible to the pain at whose indications we shudder.

But, admitting that the pangs of death transcend what have been endured through life: how brief are they, how unworthy to be 'compared to the glory that shall be revealed.' May we not even suppose the happiness of heaven to be heightened by the contrast? The deep darkness of the shadowy vale, yielding to a day which knows no night, the sharp severance of body and soul, lost in those pleasures which the 'heart of man hath never conceived,' the moans of dissolution, exchanged for the music of cherubim and seraphim, the tear of parting from earthly friends, forgotten in the greeting of the 'spirits of the just made perfect,' what is there in the whole range of material things that can furnish type or shadow of such a contrast? Was it not in the mind of the eloquent Pascal, when he said, 'the glory of our faith shines with much greater brightness, by our passing to immortality, through the shades of death.'

How many instances have we known, of not merely a calm departure, but a joyful translation to the realms of bliss. A pious clergyman of Scotland had lived to a venerable old age. One morning, after breakfasting with his family, he reclined a while in his chair, silently meditating. Suddenly he spoke, 'Daughter, hark! doth not my Master call me?' Asking for his Bible, he perceived that his eyes were dim, and he could no longer read its precious words. 'Find for me,' said he, 'the eighth chapter of Romans, and lay my finger on the passage, 'I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.' Now is my finger placed upon these blessed words?' Being assured that it was, he said, 'Then God bless you, God bless you all, dear children. I have refreshed myself with you this morning, and shall be at the banquet of my Savior ere it is night.' And thus he died.

Another pious man, who had practised daily reading and explanation of the Scriptures in his family, continued it during his last illness. Once, while remarking upon a chapter, he suddenly exclaimed, 'What brightness do I see? Have you lighted any candles?' They replied that they had not, for it was a summer's after noon, and the twilight had not yet come. Then, in a clear, glad voice, he said, 'now, farewell, world! and welcome, heaven! for the day-star from on high hath visited me. Oh, speak it when I am gone, and tell it at my funeral, that God dealeth familiarly with man. I feel his mercy, I see his majesty; whether in the body, or out of the body, I cannot tell: God knoweth. But I behold things unutterable.' And, filled with joy, he expired.

Once, when Spring had begun to quicken the swelling buds, a fair form that was wont to linger among them, came not forth from her closely-curtained chamber. She was beautiful and young, but Death had come for her. His purple tinge was upon her brow. The lungs moved feebly, and with a gasping sound. It would seem that speech had forsaken her. The mother bent over her pillow. She was her only one. Earnestly she besought her for one word, 'only one more word, my beloved.' It was in vain.

Yet again, the long fringes of her blue eyes opened, and what a bursting forth of glorious joy! They were raised upward, they expanded, as though the soul would spring from them in ecstasy. Then, there was a whispering of the pale lips. The mother knelt down, and covered her face. She knew that the darling whom she had brought into the world, was to be offered up.

But there was one, deep, sweet, harp-like articulation, '*praise.*' And all was over. Then, from that kneeling mother, came the same tremulous word, '*praise.*' Yet there was an ashy paleness on her brow, and they laid her, fainting, by the side of the breathless and beautiful. There she revived, and finished the sentence that the young seraph and begun, '*praise ye the Lord.*'

NEW CARD PRINTING ESTABLISHMENT. COPPER PLATE ENGRAVING AND PRINTING.—The Subscriber has put in operation, at the Book Store of Mr B. H. Greene, No. 124 Washington Street, corner of Water Street, one of Orcutt's ingenious Card Presses, for the execution of all kinds of Card Printing.

☞The central situation of the Store, and the press being upon the lower floor, affords the Ladies an excellent opportunity to provide themselves with Visiting, Marriage and Address Cards, at a few minutes notice, without the inconvenience of going up stairs as heretofore.

He has a variety of beautiful Embossed, Gold Bordered and Fancy Cards of all sizes and qualities, which he will furnish at the most favorable prices. Copper-plate Engraving and Printing, and Business Cards of all kinds, done to order. He has at great expense procured from New York, Philadelphia and London, the latest and most fashionable Card Type, and is daily receiving additions thereto. By favoring us with a call, the Ladies will be satisfied that for beauty and taste of execution, the Press cannot be rivalled or surpassed by any other now in operation. In addition to this he has an extensive Printing Office, at No. 4 Water Street, where Job Printing of every description will be executed in the best possible manner, and at the shortest notice.

m 6 H. L. DEVEREUX.

SILKS AND SHAWLS.

HENRY PETTES,

IMPORTER *of French and British Goods*, No. 224 Washington street, corner of Summer street, Boston, informs his Friends and the Public that he has received in part, and will receive by the next Havre Packets, and Cunard's line of Royal Mail Steamers, his Spring supply of New and Fashionable Articles.

It is his intention to have at all times a large assortment of the most desirable Goods, and for this end no exertions or expense have been spared.

He assures his patrons that they will always find at his Store, British Goods of the best manufacture, and (immediately upon the arrival of each Packet) the most beautiful articles for sale in Paris.

20 cases SILK GOODS, of beautiful styles, have been manufactured expressly for him, *all from Boiled Silk*, and a large part of them measuring *three-fourths of a yard wide*, viz:—

Gro de Messinas,	Gro de Algers,
Gro de Cypress,	Gro de Afriques,
Double Chain, and	Rich Changeable Silks,
Double Faced Silks,	Wide Plaid Silks,
New styles of Chinie and Shot Silks,	Splendid Figured Silks.

2 Cases extra rich Satin Striped GRO DE MESSINAS and ROYALS, the most elegant article imported for Ladies' Dresses, in Light Drab, Fawn, and Pearl Shades; 1 case Blue Black of the same kind, warranted not to spot.

1 Case super Satin Striped and Figured GRO DE AFRIQUES, in Light Drab and Fawn Shades, and Blue Blacks.

1 Case distinct Figured GROS NOBLES, in very rare and desirable colors.

The Samples of Colors for all the above Silks were sent from Boston, and are believed to be better suited to the prevailing taste than any selected by a Foreigner.

ARTICLES FOR WEDDING DRESSES. Constantly on hand a variety of Rich White, Plain, Striped and Figured Silks and Satins, Rich White Shawls, White Scarfs, Gloves, Belts, &c. &c.

Paris Embroidered CAPES and COLLARS, trimmed with Rich Thread Laces.

FRENCH SATINS—IRISH POPLINS.

Particular attention given to the purchase and sale of a superior description of very soft finished BLACK BOMBAZINES and all other MOURNING ARTICLES.

MOUSSELAINE DE LAINES, of all the new and varied Cashmere styles.

All colors of plain Mousselaine de Laines, one of the most genteel and durable articles for Ladies' Dresses. Every Mousselaine de Laine sold will be warranted all wool.

10 Cases FRENCH PRINTS, from the celebrated Manufactories of GROS ODIER ROMAN & Co. and HARTMAN & FILLS.

Purchasers of Prints or Muslins can be sure of obtaining permanent colors and figures of unrivalled beauty. Three cases of them are Mousselaine de Laine Patterns, and rival that elegant article in appearance.

A very large assortment of Fresh Imported PARISIAN SHAWLS, of the following very fashionable descriptions.

Rich CASHMERE, with variegated Borders, and Drab, Fawn, Black, White, Green and Scarlet Grounds.

BLACK NETT SHAWLS.

Plain, Changeable, Brocade, Chinie, and all other new and unique styles of LARGE SILK SHAWLS.

In this advertisement no attempt has been made at an extended enumeration, but simply to notice a few articles differing in style or quality from those usually offered for sale.

Ladies and gentlemen are invited to call and examine one of the finest assortments ever exhibited in this city.

m 13

DRY GOODS AT WHOLESALE.

THE Subscribers offer for sale a large assortment of SMALL WARES, usually kept in a City Thread Store, consisting in part of

Hemming & Son's genuine Silver and Drilled Eyed Needles
London and Patent Pins
Ivory, Pearl, and Gilt Buttons
Hooks and Eyes—Bobbins
Superfine and common Tapes, Braids, Cords & Bindings
Hosiery and Gloves
Cotton and Linen Floss
Cotton and Linen Threads, all kinds
Spool Cotton, white and colored
Knitting Cotton—Worsted and Woollen Yarns
Tambour and Lace Cotton—Sewing Silk and Twist
Cotton, Silk and worsted Fringes
Window Cords and Tassels

Together with a general assortment of Piece Goods, comprising probably the greatest variety in the City.—*Small* and *sure* profits being the object, they will be sold very low for *Cash*, at Chambers 191 Washington street, Boston. SHOREY & CO.

N. B. On the lower floor will be offered at retail, a similar assortment of Goods of the first quality; and as *reasonable* prices only will be asked, no abatement will be made. 6t f 20

RANKE'S HISTORY OF THE POPES. — The Ecclesiastical and Political History of the Popes of Rome during the Sixteenth and Seventeenth Centuries, by Leopold Ranke, Professor in the University of Berlin. Translated from the German by Sarah Austin. 2 vols.

'To the high qualifications of profound research, careful accuracy, great fairness and candor, with a constant reference to the genius and spirit of each successive age, common to the historians of Germany, Mr Ranke adds the charm of a singularly lucid, terse, and agreeable style.'—Quarterly Review.

For sale at TICKNOR'S, corner of Washington and School streets. m 27

NEW MEDICAL BOOKS.—imported per Caledonia.—Braithwaite's Views of Medicine, 2 vols—Wilson's Anatomist's Vade Mecum—Tweedie's Library of Practical Medicine—Ure's Materia Medica for Children—Cowan's Bedside Manual of Physical Diagnosis—Montgomery on Signs of Pregnancy—Quain's Anatomy of the Arteries, 5 parts, a new and splendid work—Lee on Diseases of Woman—Andral's Clinique Medicale—Cooper's First Lines in Surgery, new ed.—Cock's Operative Surgery—Solly on the Brain—Laycock on diseases of Women—&c &c.

Just received and for sale at TICKNOR'S at the corner of Washington and School streets. march 27

FRENCH BOOKS—CHAS. C. LITTLE & JAMES BROWN, Importers of Foreign Books, No 112 Washington street, have just received by the Switzerland, from Havre, the following works, Paris and Brussels editions, viz:—

Napier, History of the War of the Peninsula, vol 3, part 2d, being the completion of that work—Sismondi, Histoire des Francais, vol. 16—Bernard Alles d'Icare—Beranger, Chanson's, 4 vols—Code de l'Amour d'la Conversation, Mad. Cottin, Elizabeth—La Fontaine Fables, cheap edition, for schools—do do illustrated, by Grandville—Voltaire, Œuvres completes, 64 vols—do do 13 do—Rosseau, do do 20 do—Georgette, 2 vols—Lamartine, Harmonies Poetiques—Livre des contours, Brunet, Manuel des Libraire, 4 vols, 8vo—Paul de Kock, Mocurs Pariseennes, Ni Jamais, Ni Toujours—Balzac, Scenes en Provence Un Grande Homme de Provende a Paris, Une Fille d'Eve Vero nique—Vicaire des Ardennes, Œuvres completes—Chateaubriand, Melanges Litteraires Lamartine, Œuvres completes—George Sand, Spiridon, Uscogne—Thiers, Histoire de la Revolution Francaise, 4 vols, 8vo—do Collection des Vignettes. m 27

BOUND VOLUMES of Hunt's Merchant's Magazine and Commercial Review; also complete sets, in numbers. For sale, and subscriptions received by SAXTON & PEIRCE, 133 1-2 Washington street, Agents for the Publisher. m 27

GUIDE TO SELF KNOWLEDGE, by T. H. Pons. Published and for sale by SAXTON & PEIRCE, 133 1 2 Washington street. Trade supplied. m 27

BOARDING AND DAY SCHOOL FOR YOUNG LADIES IN CAMBRIDGE.

Refer to Sidney Willard, A B. Muzzey, J. T. Buckingham, J. Livermore, R. M. Hodges, Charles Everett, A. Rice, Trustees of the School.

The Academical Year commences the second Monday of September, and consists of four quarters, of eleven weeks each, unless the annual Thanksgiving divide the first and second quarter unequally.

The first three Vacations are one week each; the fourth, five weeks.

Board &c. for a year, $150 } Always in advance.
" one quarter, Winter or Spring, 50 } Always in advance.
" " Summer or Fall, 45 } Always in advance.

Tuition in the Primary, Middle and Classical department, $6, and $12, and $15 a quarter; $20, $45 and $55 a year, in advance.

Music, with use of Piano, $20 a quarter.

Painting in water Colors, $6 a quarter.

Drawing taught to all the School without additional charge, by the ordinary Teachers or by Mr VAUTIER, for $8 00.

Expense of Fuel arranged amongst the pupils.

The most approved Teachers in Music, Modern Languages, and other branches, according to the wants of the school, are employed; and competent Young Ladies assist in various branches.

A new house has just been completed, made expressly for the accommodation of about 20 pupils.

A few vacancies will be made in the family at the end of the present year.

A few pupils can be received into the family and school from Monday morning to Friday P. M., for $43 00 the quarter.

D. MACK, *Principal.*

Cambridge, July 1st, 1840. july 11

GREENWOOD'S HYMNS.

JENKS & PALMER have just published the thirtieth edition of 'A COLLECTION OF PSALMS AND HYMNS FOR CHRISTIAN WORSHIP,' by Rev. F. W. P. GREENWOOD.

This collection of Psalms and Hymns is universally approved, by all persons who have examined it; and has given great satisfaction where it has been used.

The following are some of the societies and towns in which the book is in use, viz.—King's Chapel, (Rev. F. W. P. Greenwood;) Hollis street Society (Rev. J. Pierpont;) Second Society (Rev. C. Robbins;) New South Society (Rev. A. Young;) Federal street Society (Rev. Dr Channing;) Boston. Church of the Messiah New York (Rev. Dr Dewey;) Cambridge, East Cambridge, West Cambridge, Cambridge Port, Roxbury, Milton, Dorchester, Chelsea, Marshfield, Watertown, Brookfield, Brighton, Weston, Lowell, Lexington, Newburyport, Sandwich, Sherborne, Uxbridge, Medfield, Lancaster, Chelmsford, Hingham, Ashby, Andover, Dover, Northboro', Bedford, Ipswich, Greenfield, Beverly, Dedham, Medford, Billerica, Waltham, Lynn, Brookline, Mass. — Portsmouth, Walpole, N. H. — Portland, Hallowell, Augusta, Bangor, Castine, Me.—Hartford, Conn. —Providence, Newport, R. I.—Brattleboro' Vt.—Richmond, Va.—Savannah, Geo.—Mobile, Ala.—Alton, Ill. —St. Louis, Mo.—Louisville, Ky.—and many other places in New England and the Southern and Western States.

The book was enlarged upon publication of the sixteenth edition by the addition of about sixty Hymns. No further alterations or additions are contemplated. Societies and Clergymen are respectfully requested to examine this collection, and those wishing copies for that purpose will be supplied gratis, by applying to the Publishers, Boston, 131 Washington street (up stairs.) j 6

THE SCHOOL TEACHERS' MANUAL.—Containing practical suggestions on Teaching and popular Education. By Henry Dunn, Secretary of the Foreign School Society, London. Prepared for this country by T. H. Gallaudet. Received by JOSEPH DOWE 22 Court street. jan 9

THE MONTHLY MISCELLANY OF RELIGION AND LETTERS; Edited by Rev. Ezra S. Gannett. The only monthly periodical in this part of the country devoted to the interests of the Unitarian denomination.

From the great and increasing interest now felt in the extension of the Unitarian cause; and from the great exertion made to render the work useful to every reader, the publishers feel confident that nothing but a knowledge of it is requisite to give it a general circulation.

Most of our best writers are engaged as contributors, and every attempt is made to give the latest and most interesting articles of Intelligence, both foreign and domestic, relating to the denomination.

Specimens will be furnished for examination, by applying to WM. CROSBY & CO. Publishers, 118 Washington street. f 20

SUNDAY SCHOOL LIBRARIES. — Just received at the Sunday School Depository, 124 Washington street, a fresh supply of Sunday School Books. Those purchasing are invited to call, and those at a distance will have particular attention paid to their orders.

Just published—

Hope on, Hope Ever! by Mary Howitt
Strive and Thrive, by do
Country Rambles
A Gift from my Teachers
Historic Tales, by Mrs Lee
Industry, by a Lady
The Scholar's Aid
The Scholar's Friend

Also, a good collection of Books for Teachers.

Orders gratefully received.

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JENKS & PALMER, Publishers and Booksellers, 131 Washington street, Boston. Furnish Country Traders, Towns, School Committees and teachers on fair terms. J H JENKS.
june 6 G. W. PALMER.

REPORT of the Trial of William P. Darnes on an indictment for Manslaughter, for the death of Andrew J. Davis, Esq., (late of Northboro', Mass.) in St. Louis, on the first of June, 1840.

Published by SAXTON & PEIRCE, 133 1-2 Washington street. Trade supplied. m 27

COMBE'S PHRENOLOGICAL TOUR.—Notes of a Tour through the United States of North America, in 1838–9–40. By George Combe. Two volumes.

Just published, received and for sale at 133 1-2 Washington street, by SAXTON & PEIRCE. m 27

GREENWOOD'S SERMONS TO CHILDREN.—Sermons to children, by F. W. P. Greenwood D. D. Minister of Kings Chapel.

Contents.—Sermon 1. God Created you—2 God Created you to be Good and Happy—3 God Sees and Knows you—4 You should Pray to God—5 Offices and Tithes of Jesus Christ—6 Infancy of Jesus—7 Childhood of Jesus—8 The Notice taken of Children by Jesus—9 A New Year's Wish—10 Faults of Children—11 A Summary.

128 pages 16mo. recently published by JAMES MUNROE & CO. 134 Washington St. m 27

THE YOUNG MAN'S FRIEND.—The Young Man's Friend by A. B. Muzzey 2 ed. 18mo. 'Above all things reverence thyself.—*Pythagoras.*

Contents.—1. Importance of the Period of Youth—2 Value of Character to Young Men—3 Moral Dangers to Young Men—4 Domestic Duties—5 Duties to Society and Country—6 Religion.

Published by J. MUNROE & CO., 134 Washington street. m 27

WORKS ON CHEMISTRY.—Webster's Chemistry.—A Manual of Chemistry, containing the principal parts of the science, &c., compiled as a text book for the use of students and persons attending lectures on Chemistry, 3d ed.

Turner's Chemistry—Elements of Chemistry, including the recent discoveries and doctrines of the science, by the late Edward Turner, M. D., 6th Am. ed., with notes and emendations by Franklin Bache, M. D.

Also—Renwick's Chemistry—Jones's do—Blake's do—Comstock's do—&c.

Just received and for sale at TICKNOR'S, corner of Washington and School streets. march 20

THE OLD PAINTERS.—A new Edition of Historical Sketches of the Old Painters, enlarged by the author of 'Three Experiments of Living.'

Just published. For sale by S. G. SIMPKINS, 21 Tremont Row. m20

WARE'S HINTS, ON EXTEMPORANEOUS PREACHING.—3d edition. For sale by S. G. SIMPKINS, 21 Tremont Row. m20

SCRIPTURE GEOGRAPHY AND ATLAS.—A new edition of Worcester's Scripture Geography and Atlas.

The New Testament, with an Introduction giving an account of Jewish and other sects, with notes illustrating obscure passages, and explaining obsolete words and phrases, for the use of schools and families; by J. A. Cummings. 4th edition revised and improved.

For sale by S. G. SIMPKINS, 21 Tremont Row. m13

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